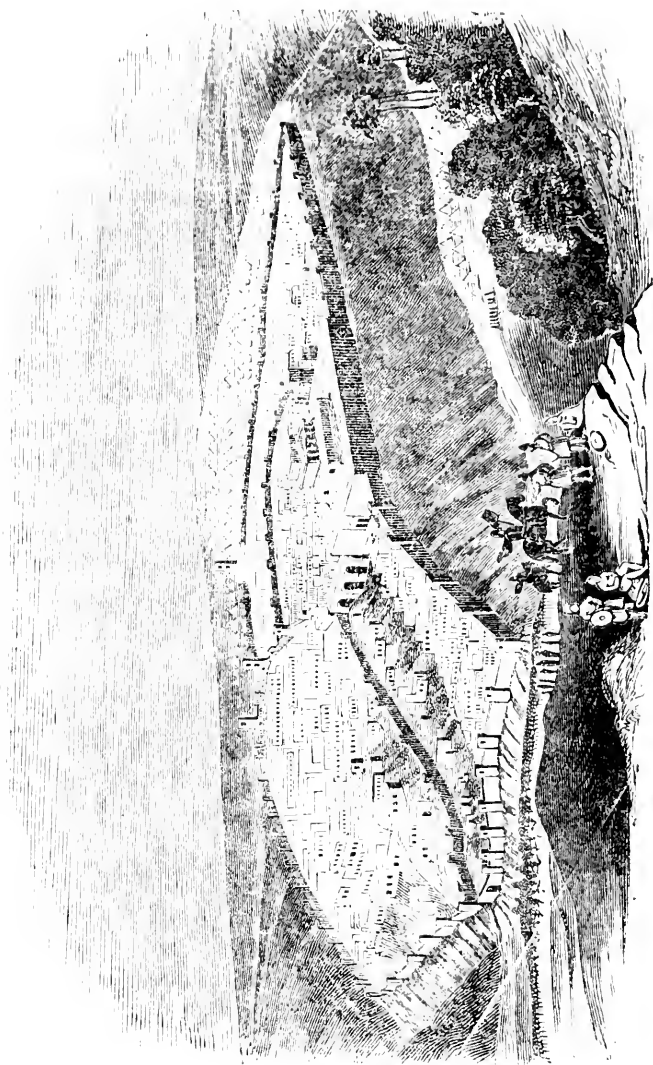


3 3433 06741653 1

Wash

751

James Christai.



Jerusalem Besieged by Titus.

THEOLOGICAL WRITINGS

ON VARIOUS SUBJECTS;

OR A VINDICATION OF PRIMITIVE CHRISTIANITY

As Recorded in the Word of God.

IN THREE PARTS.

BY PETER NEAD, V. D. M.

"Veritas, a quocunque dicitur, a Deo est."

DAYTON, O.:

PUBLISHED FOR THE AUTHOR BY B. F. ELLS.

1853.

Entered according to Act of Congress,

BY PETER NEAD,

in the year 1850, in the Clerk's Office of the District Court of Ohio.

NOTE TO THE PRESENT EDITION.

By the favor of God, I have been enabled to revise my works and present them to the public, (especially my brethren,) in one volume. I have endeavored to give my views of the doctrine of Jesus Christ without partiality—yea, I can say of a truth I love my fellow man—therefore I have written plainly on those things that belong to our everlasting peace. I know that I am accountable to God for my conduct, and that especially the false teachers of this dispensation will have a hard time of it in the judgment day. I have often said, and say again in this note, that the greatest condemnation will fall upon those who know the truth and will not obey it. As a preacher and writer, it becomes me to confine myself “to the Law and the Testimony,” and not teach for doctrines the commandments of men. I request the reader of this book, to read it with candor, and not reject it, provided it be found in accordance with the doctrine of Jesus Christ and the holy Apostles.

PETER NEAD.

DAYTON, August 12, 1850

P R E F A C E .

As it is customary for Authors to state their motives for writing, I will simply observe, that the only motive which has induced me to write this book, was to bear testimony to the truth as it is in Jesus; and also impress upon the minds of the children of men, the great necessity of obeying God, our Heavenly Father, in all His precepts, as they have been revealed by Jesus Christ, and are now upon record in that well known Book called the New Testament.

December, 1863.

CONTENTS.

PART I.

	Page
NOTE TO THE PRESENT EDITION, - - - - -	5
PREFACE, - - - - -	6
The Fall of Man, - - - - -	9
The Messiah, - - - - -	18
John the Baptist, - - - - -	22
The Conception, Birth, Death, Resurrection, and Ascension of Jesus Christ, - - - - -	25
The Illumination of the Sinner, - - - - -	31
Faith and Repentance, - - - - -	41
The Law of Baptism, and of the Selection of a Religious Denomination, professing to be the Church of Christ, - - -	45
The Administration, Form, and Mode of Baptism, - - -	63
The Remission of Sins and Reception of the Holy Ghost, and the Kingdom of Grace, - - - - -	90
Swearing or being under an Oath, - - - - -	121
Non-conformity to the World, - - - - -	122
Feet Washing, - - - - -	127
The Holy Kiss, - - - - -	135
The Lord's Supper, - - - - -	137
The Communion, - - - - -	146
Anointing the Sick with Oil in the name of the Lord, -	161

	Page
Hospitality and Alms-giving, - - - - -	162
An Address to the Reader, - - - - -	191
The Second Advent of our Lord Jesus Christ, and of those Events for which he shall be revealed, - - -	203

PART II.

Baptism for the Remission of Sins, - - - - -	245
Faith Alone and Prayerless Doctrine Considered, - - -	308
Observations on the present state of the world, Corrupted Christendom, and the True Church of Christ, - - -	341
The Waldenses, A. D. 1120, - - - - -	370
An Essay on the Lord's Supper,—By JOHN KLINE, - - -	386

PART III.

An Exposition of Certain Evangelical Truths, and a few Remarks on the present state of Christendom, - - -	405
--	-----

RELIGIOUS ANECDOTES.

An Awful Judgment, - - - - -	468
A Dream of Heaven, - - - - -	471
Godliness with Contentment, - - - - -	“
The Christian Warfare, - - - - -	“

NEAD'S THEOLOGICAL WORKS.

PART I.

CHAPTER I.

THE FALL OF MAN.

THAT Man is a fallen and depraved creature, cannot be disputed by any, who have a knowledge of his primeval and present state. Solomon, the wise man, declares that God "made man upright; but they have sought out many inventions." Eccl. vii. 29. This solemn truth is plainly delineated in the book of God. Moses, that divinely inspired man, gives us not only a history of man's creation but also of his fall. He tells us that "God created man in His own image, in the image of God created He him, male and female created He them." Gen. i. 27. The image of God, understand, righteousness and true holiness: as St. Paul says, "And that ye put on the new man, which after God (or after the image of God,) is created in righteousness, and true holiness." Eph. iv. 24. And in the ii ch. 7 v., he rehearses the matter and informs us of what his body was created, and how he became a living soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is so plain, it needs no explanation. At this time, man was in a state of innocency, pure and harmless, resembling his Creator, and for the continuation of man in a state of purity, the Lord God planted

a garden eastward in Eden, and there He put the man whom He had formed. It was a delightful garden, stored with every thing calculated to promote his eternal felicity. There stood the fair tree of life, a sacred pledge of immortality ! Behold the happy pair ! No angry passions disturb their peaceful minds ; for their passions and appetites were subject to, and controlled by that spirit, which they received in their creation. And being filled with love, and clothed with humility, they could see their Creator, and converse with Him, face to face. Oh ! what a union of peace and pleasure existed between the creature and Creator ; but lamentable to say—that union and communion only lasted for a short time, owing to the transgression of Adam.

God, for wise purposes, put Adam under restrictions, and thereby gave him to know, that notwithstanding his noble extraction and extensive dominion, he was not as yet at the summit of happiness, but in a progressive state or condition, and that in order to his preservation and advancement in glory and happiness, obedience to his will would be indispensably necessary. The law given to Adam, was a fair trial of his love and obedience. It was said to Adam. “ of every tree thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it for in the day that thou eatest thereof thou shalt surely die.” Gen. ii. 16 17. The reasonableness of this law will appear quite obvious when we reflect that Adam was created a moral agent—endowed with understanding and will, and of course free and capable of obeying. Adam being the head and representative of his progeny, or human family, acted not only for himself, but also for his posterity, which according to the will of the Creator should be very numerous, consequently his conduct would determine the future condition of himself and descendants.

Adam was but a short time in the garden, before his obedience was tested. Lucifer, or Satan, that great enemy of God, soon fell to work, and devised a plan to tempt and to overcome our first parents. I have no doubt that Satan is one of those fallen angels whom the apostle Jude makes mention of; "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Jude, 6. Adam being in a state of purity, Satan could have no access unto him, until he united himself with the serpent. The serpent, therefore, became his instrument, and as the serpent was by nature subtle, or artful, he was the better qualified for this undertaking. Moses tells us that the serpent was more subtle than any beast of the field which the Lord God had made: "And he said unto the woman, yea hath God said, ye shall not eat of every tree of the garden. And the woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. iii. 1—6. There is something remarkable in this narrative. How artful is that enemy with whom we have to contend! We perceive in his address to the woman, that he does not tempt her to disbelieve in God, but in his word. And this is generally the way the devil proceeds with the children of men, who

have the word of God. It is a rare thing that he will tempt such to disbelieve in a Supreme Being, but he will tempt them to disbelieve or reject, if not the whole, a part of the word of God. But to return; he reasons the case with Eve, and intimates that she must be in error, as it respects the grant—"Yea, hath God said, ye shall not eat of every tree of the garden." Is it true, that God would place you in a delightful garden, stored with all kinds of delightful fruit, and not allow you to eat of all the fruit which grows in the garden? You certainly must not understand the word of God. "The woman said unto the serpent. We may eat of the fruit of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die." It is plain that Eve had already received an injury, or was somewhat weakened by the serpent, or she would have quoted the word of the Lord correctly. This being perceived by the serpent, he took encouragement, and at once denied the word of God; "Ye shall not surely die,"—and then intimates that God had an ill design towards them, in that he debarred them from eating of that fruit, that he merely wished to keep them in ignorance; "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." This was very palatable to our mother Eve. This thing of being great and independent, or being on an equality with God, is the spirit of Lucifer, and was the cause of his expulsion from Heaven. [see Rev. xii;] and now he instills or implants this very spirit in our first parents. Eve beheld the fruit, and no doubt the longer she viewed it, the more agreeable it appeared in her eyes. She doubts the word of God, and then lusts after the fruit; and when unbelief had taken full possession of her heart,

lust, or that carnal desire, conceived and brought forth sin, and sin death; for, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." My dear reader, you perceive that it was through unbelief in the word of God, that our first parents became transgressors of the law of God. Satan's aim was at the word of God. He knew that if he could get Adam and Eve to believe in his lies, that they would disregard the word of God; and in this way he has always proceeded with the children of men, and he is so artful in his strivings with the human family, that it takes heavenly wisdom to make a proper distinction, and to know his operations. The eye and the ear, were those members of the body which were most interested in the fall of man. With the eye, Eve beheld the forbidden fruit; with the ear she admitted the doctrine of the serpent. Thus, those members which ought to have been otherwise engaged, became the instruments of unrighteousness; they were yielded by our first parents, to be servants to uncleanness, and to iniquity, unto iniquity; and this is not only applicable to them, but to all their posterity, whilst in a state of nature. And now, in order to our salvation, they must be yielded servants to righteousness, unto holiness; as the Apostle Paul declares in his epistle to the Romans vi. 16—19, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness. I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness." Now Eve did wrong in that she reasoned the case with the tempter. She ought not to have listened to any voice that led to diso-

bedience. The command was given in plain language, that she could not have misunderstood it. But so it was; the tempter shaped his doctrine so as to get Eve to believe in it, for if she had not believed in the serpent, she would not have eaten of the fruit. If you examine the serpent's address, you can discover that it was a mixture of truth and error; for if he had preached all truth or all lies, he would not have overcome them; but thus mixing truth and error together, he blinded their eyes, to such a degree, that they did not discern his intention. And in this very way he deceives thousands in this our day; but we ought not to be ignorant of his devices.

After Adam and Eve had eaten, they became mortal. And their eyes being opened they saw their nakedness, and they being filled with guilt and shame, and hearing the voice of the Lord in the garden, they were alarmed, and undertook to hide themselves from His presence. What a clear evidence of their guilty state! "And the Lord God called unto Adam and said unto him, where art thou?" These were terrible words, and coming from Him who is Omnipresent, are indicative of that polluted state which Adam was in. Thus by disobedience Adam fell from God, he lost that image which was impressed on his soul by the Creator. The union that existed between man and God was dissolved—Adam died a spiritual death the self-same day that he ate the forbidden fruit; being separated from God, which accords with the meaning of the word *death*. The Lord questions Adam concerning his conduct; he, in order to acquit himself, casts the blame upon the woman; and, when the woman was interrogated, she blames the serpent. The Lord God passes judgment upon the serpent, or tells the serpent what shall befall him; and "unto the woman he said, I will greatly multiply thy

sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face, shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou art, and unto dust thou shalt return." Gen. iii. The situation of Adam was such, that he must now leave the garden; yea, it was for his own good that God turned him out of Eden. The tree of life, that precious fruit, that life-giving fruit, being forfeited by man's disobedience, must now be guarded, so that man cannot partake of it and live forever in his fallen state: therefore after Adam's expulsion from Eden, God placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.—"And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat and live for ever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii. 22—24. That sword, which guarded the tree of life, was emblematical of the justice of God, which had been violated by man's disobedience, and must now be satisfied before an access to the tree of life can be obtained. That Adam managed so as not only

to ruin himself, but also his posterity, is very evident. He had no children whilst a citizen of Eden; but shortly after his expulsion, he had two sons, and one of them was a murderer. Cain slew his brother Abel. Thus Adam could not give unto his children any other nature than that which he himself possessed; which was a fleshly and corrupted mind, as like begets like. Gen. v. "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image; and called his name Seth:"—Not in the likeness and image of God, but of fallen Adam; and as Job well informs us—"Who can bring a clean thing out of an unclean? not one." Job xiv. 4. And it is certain, that we all descended from him, for we were in his loins, or blood: and the wickedness of man in a short time became so great, that God saw proper to send a flood of water to destroy all flesh, save Noah and those which were with him in the ark, 'And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil, and only evil continually.' Gen. vi. 5. It was the belief of the old fathers and prophets, that we bring a corrupt nature into the world with us. Job tells us, "for vain man would be wise, though man be born like a wild ass's colt." Job xi. 12—by Bildad, when he asks, "How then can man be justified with God; or how can a man be clean, that is born of a woman? (xxv. 4.) David makes a public confession of his inbred corruption: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5.—See also Isaiah i. 5, 6; and if we look into the New Testament, we shall find testimony on almost every page. Our Lord Jesus Christ, when speaking of the state of man by nature, declares, "a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Math. vii. 18; and in John iii. 3, "verily, verily I say

unto thee, except a man be born again he cannot see the kingdom of God." "That which is born of the flesh, is flesh; and that which is born of the spirit is spirit." (6v.) Here we are instructed, that the fleshly character is connected with the birth of man. And St. Paul says, "The carnal, (or fleshly) mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. viii. 7, 8. And further, the apostle Paul treats this subject at large in his epistle to the Romans: "As it is written: there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii. "Wherefore, as by one man sin entered into the world and death by sin, and so death passed upon all men, for that all sinned. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come; therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous" Rom. v. Not only does divine revelation, but also common observation, proves to a demonstration, that man is a fallen creature. If this were not the fact, there would be no necessity for a civil government—for prisons, penitentiaries, &c.; but from the fact that man has a vicious nature—prone to wickedness as the sparks are to fly upwards. A civil government is indispensably necessary for the punishment of the lawless and disobedient, and protection of the righteous. Behold the actions of man! They

declare aloud that he is a fallen creature. We need not go abroad to obtain testimonies of this kind; if we reflect upon ourselves, if we have observed the workings of the flesh in ourselves, we have sufficient evidence. If man was not a fallen creature, there would be no sin, no affliction, and finally no death, in the world. And without a Redeemer, O! what a hopeless, what a wretched and miserable state is that to which man is consigned—to the endless regions and shadow of death! But O! methinks I hear the voice of Mercy, the seed of “the woman shall bruise the serpent’s head.”—God is love; the bowels of His mercy yearned over his creature man; He took compassion upon them, and gave them the promise of a Redeemer. This promise was made before Adam was turned out of Eden: “And the Lord God said unto the serpent, And I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel.” Gen. iii. 15.

CHAPTER II.

THE MESSIAH.

GOD plainly intimated to Adam, that of the woman’s seed, one would arise, who would be a restorer of the breach; but Adam did not live to see the fulfilment of this glorious promise. It was a long time after the promise was given, before it was fulfilled. Preparations had to be made for the accomplishment of this glorious event. It was necessary that God, before the coming of the Messiah, should give unto the children of men a revelation of His righteousness, and that the character of the Messiah should be plainly foretold before his

coming into the world. God singled out Abraham as the one from whom the Messiah would descend, and gave him the rite of circumcision. "This is my covenant which ye shall keep between me and you, and thy seed after thee. Every man child among you shall be circumcised, and ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you, he that is eight days old shall be circumcised among you, every man child in your generation" &c. Gen. xvii. 10--12. After God had given the promise to Abraham, that in his seed all the families of the earth should be blessed, Gen. xii. 3; xxviii. 14, and established his covenant with him, he raised up Moses; and when Abraham's seed were in bondage, God made Moses a leader to the people, and when they had left Egypt for the promised land and had arrived at Mount Sinai, in the wilderness of Arabia, God gave the law to Moses upon two tables of stone, Ex. xix; xx. In this law we have the righteousness of God revealed, or that righteousness which God will be pleased with. Adam was clothed with this righteousness, prior to his disobedience, and could have remained in that state forever, had he not partaken of the forbidden fruit: and after his transgression, he forfeited or lost this righteousness. And this was not all; he became so weak and helpless, that he never could recover that righteousness—yea, it was not attainable by him or any of his posterity. It was this which led the apostle to declare, that by the deeds of the law, no flesh could be justified, Rom. iii. 20. That the law requires perfect obedience, see James ii. 10; Deut. xxvii. 26.

Having briefly stated the nature of the law, I shall now touch a little upon the use of the law, and then call the attention of the reader, in a few words, to the nature and use of the ceremonial law. By the moral law, I

mean the law which God wrote with his own fingers upon two tables of stone, and gave unto Moses. I have stated that preparations had to be made for the coming of the Messiah; therefore the law of Moses had to precede the Gospel. The attentive reader can easily perceive the use, or design, of the moral law, from what I have advanced. It is in the first place, to show the sinner, what a righteous and holy Being he has to do with, as the prophet tells us, that God is of purer eyes than to behold sin with the least degree of allowance. In as much as the law is holy, just, and good, it is therefore an image of God. The law makes no allowance for sin, neither does God, as has been declared by the prophet. And, in the second place, by comparing himself with the law, he can see that he comes far short of that righteousness which is therein revealed, and that he is now in a state of condemnation, and that of himself he is not able to attain to that righteousness, and therefore having a clear insight of his guilty condition, it may be asked, why sentence should not be passed upon him? I answer, though the law pronounces man guilty, yet as God designs his salvation, it is intended as a means to cause man to seek for refuge in the rent veil of Emanuel's flesh, or that atonement which Christ made upon Calvary. Therefore God gave the Israelites another law, which is termed the ceremonial law, or Levitical dispensation. This law, given by Moses, was binding upon the Israelites until the coming of the Messiah; and, after his coming, was to be null and void. The reader will peruse the second and third books of Moses, where he will find this law plainly revealed. This law speaks of priests, altars, and various vessels, and of various oblations, and of their distinguishments into burnt-offerings, peace-offerings, sin-offerings, and trespass-offerings--and of their design or

intention. By the moral law is the knowledge of sin, and by the ceremonial law is revealed the expiation for sin. So, from the ceremonial law, we learn that sin must be atoned for. The question may be asked, were those sacrifices offered up under this dispensation able to take away sin? I answer, no—for the apostles tells us, “For it is not possible that the blood of bulls and goats should take away sin.” Heb. x. 4; and in the 1, 2, 3 vs., “For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year, continually, make the comers thereunto perfect,” Hence we learn that those sacrifices were not able to purge from sin. They could not produce a change in man; yet they were of great service to guilty man, for it was by the law of sacrifices, that the great atonement which Christ, the Son of God, made, in his own body, was prefigured, or shadowed forth. Paul tells us that “The law was our school-master to bring us to Christ.” Gal. iii. 14. All those victims that were slain, all that blood which was shed, all that flesh which was burnt, had for their substance, the holy and patient Jesus, bearing our sins away, by suffering a painful and a shameful death, “the just for the unjust, that he might bring us to God.” 1 Pet. iii. 18. So that, upon his coming into the world, those shadows had to disappear, like the moon and stars upon the rising of the sun.

My dear reader, do you not plainly discover how necessary it was, that those things above stated—that is, the moral and ceremonial **law must** precede the Gospel? for it was by them that God ushered in the Christian dispensation. By the law and the prophets, the way was prepared for a better and a more glorious dispensation. Israel's prophets being filled with the spirit of inspiration, prophesied more or less concerning the

lineage, conception, birth, offices, doctrines, sufferings, death, and resurrection of the Messiah, our glorious Emanuel.—(See Old Testament prophets.) No doubt, but those ancient prophecies were intended to prepare the minds of the children of men for the reception of the Gospel. It was by the means of those prophecies, that all those who acknowledge the authority of the prophets, were convinced that Christ was the true Messiah. The way being prepared for the introduction of the Gospel, God saw proper to send a particular messenger, who should be the end of the law and of the prophets; and whose office should be, to give a general annunciation of the speedy arrival of the Messiah, and also prepare the minds of the people for his reception.

CHAPTER III.

JOHN THE BAPTIST.

OF this person, we find that Malachi uttered a prophecy, in the iii. 1, of his book, "Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of Hosts,"—and also in the iv. 5. In the 1st chapter of Luke, we are informed of his birth and parentage, which the reader can peruse at leisure. John was conceived in sin like other men—but what distinguished him from other men was, his being "filled with the Holy Ghost, even from his mother's womb." Luke, i. 15.

Our Saviour, speaking of John, hath said, "Verily, I say unto you, among them that are born of woman, there hath not risen a greater than John the Baptist,

notwithstanding he that is least in the kingdom of heaven is greater than he: and from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force—for all the prophets and and the law prophesied until John, and if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear.” Mat. xi. 11–15. John lived in the wilderness of Judea; and it was in the wilderness that he commenced his ministry:—“The word of God came unto John, the son of Zachariah, in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance, for the remission of sins.” Luke iii. 2, 3. John’s office was to prepare the way of the Lord—that is, he was, by preaching, to prepare the minds of the people to receive the Lord and his doctrine, when he would make his appearance among them. How necessary it was that John should announce the near approach of Christ, and that the people should prepare for his appearance!—notwithstanding the Jews having the scriptures of the prophets, they were in a dark and bewildered state. That John was a preacher of the Gospel is very evident from what we can read in the 1st chapter of Mark: “The beginning of the Gospel of Jesus Christ, the Son of God, as it is written in the prophets—Behold, I send my messenger before thy face, which shall prepare thy way before thee—the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.”

John in a very short time attracted the attention of all sorts of people. Though he performed no miracles, yet his very singular and austere appearance and living, as well as the new doctrine which he promulgated, caused thousands to flock to his ministry; and many mused in

their hearts if he was not the Messiah. He gave them to understand that he was not the Messiah: "And he confessed and denied not, but confessed I am not the Christ." John i. 20. And at another time, alluding to his ministry, he publicly declared, that "he would decrease, but that Christ would increase." John iii. 30. And when John's ministry was superseded by Christ's, then it was that John was cast into a dreary prison, where he was sorely tempted. John, like all the children of God, had to be proved. The devil now tries his best to overcome this holy man, and get him, if possible, to recant his principles. He no doubt accosted John and said; You certainly must be under strong delusion, for if Christ was the Messiah, he would be mindful of you, and not suffer you, his forerunner, to be confined in a solitary prison. John, in the midst of his temptations, for his own comfort and more especially for the benefit of his disciples, sends a message to Christ: "And John calling unto him two his disciples, sent them unto Jesus, saying, art thou he that should come, or look we for another." Luke vii. 19. In all this John did not deny Christ; but as he had strong confidence in Christ, he knew that he would receive such an answer as would at once silence the temptations of this infernal enemy. I do not believe that John was often in the company of Christ—it is evident that he was not personally acquainted with him, until he applied unto him for baptism; then it was by divine inspiration that he recognized the Messiah in the person of Jesus Christ, and immediately pointed him out to the people as the Lamb of God: "And I knew him not, but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost." John i. 33. John had taught the people, that when Christ would come, that he would

"baptize them with fire and with the Holy Ghost." Mat. iii. 11.

God gave John a sign by which he might know this personage—namely, upon whom thou shalt see the Spirit descending and remaining on him. Is not this something remarkable, that John did not know Christ—that he was not revealed unto him, until he had nearly finished his ministry? I verily believe that Christ had something very particular in view, in as much as he did not associate himself more with John than he did. We do not read of their being together but at the time of his baptism. The only construction that I can put upon this matter is, that Christ did not wish to give any room for suspicion. It may be, that if John and Christ had been very intimate, and been frequently together, that it might have been conjectured by some, that it was a mere scene, or plot, which they had laid to deceive the human family. At the time John's disciples delivered their message, yea, in the very same hour, Christ performed a great many miracles. Christ charged the messengers to go and tell John what they had seen and heard, &c. Luke vii. 20—22. No doubt but John rejoiced very much to hear of the wonderful works of Jesus Christ. The last account that we have of John, is that he was beheaded for reproving Herod for a breach of the law, Mat. xiv.; Lev. xvii. 16—xx. 21.

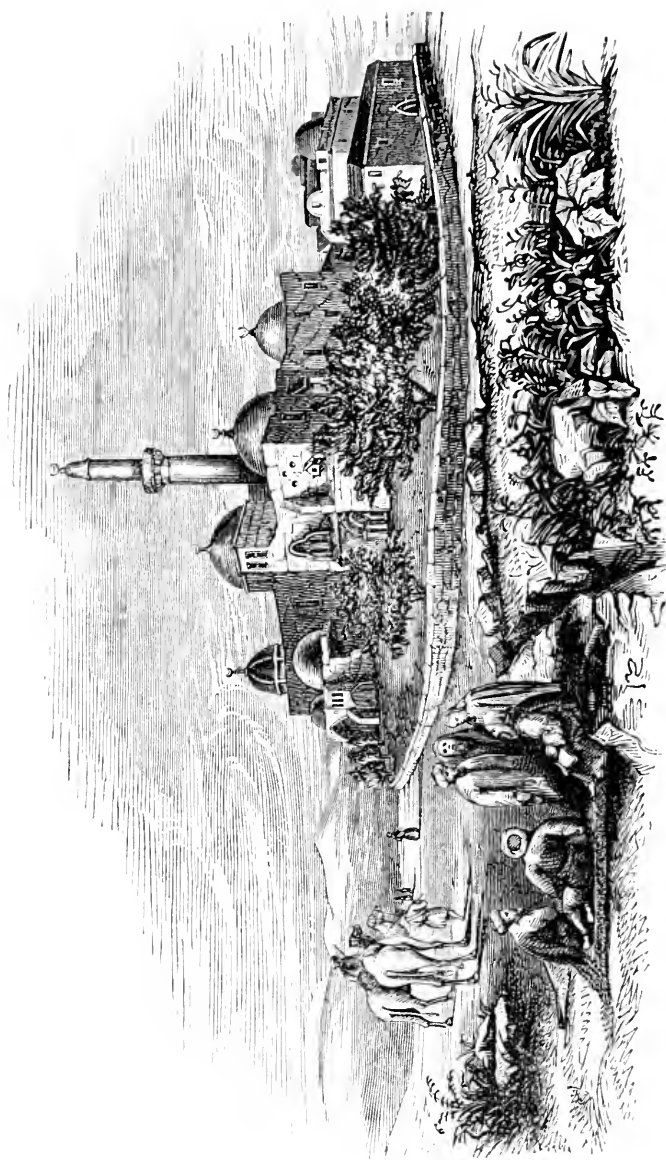
CHAPTER IV.

THE CONCEPTION, BIRTH, LIFE, DEATH, RESURRECTION, AND ASCENSION OF JESUS CHRIST.

THE Evangelist St. Luke, is very particular in giving us a history of the conception and birth of Emanuel, God with us. He tells us, that the angel Gabriel was

commissioned by the Almighty, to inform the virgin Mary that she would be the Mother of our Lord Jesus Christ. The dazzling appearance of the angel, as well as the message he delivered, was so strange and came so unexpectedly, that the mind of this holy woman became troubled, upon which the angel charged her not to fear. Fear not, Mary, for behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus; he shall be great, and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Mary took courage and asked the angel for more information concerning this strange and wonderful news. Then said Mary unto the angel; "How shall this be, seeing I know not a man. And the angel answered and said unto her; The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, that holy thing which shall be born of thee, shall be called the Son of God." Mary believed in the word delivered by the angel, or she would not have conceived, and said, "Behold the handmaid of the Lord—be it unto me according unto thy word. (See Luke i. 26—39.)

As respects the body of Jesus Christ, it is generally acknowledged that he had a human body, a body like unto the children of men; but whether he derived his body, that is, took flesh and blood, from the Virgin Mary is a disputed point by some. However, it is plainly revealed, that the body of Christ was conceived in the womb of the Virgin Mary, Luke i. 31; and that he took flesh and blood, Heb. ii. 14. The apostle does not say whether he did, or did not derive his body from Mary. It may be, that the apostle was not so inquisitive as we are, to pry into such matters, the knowledge of which would



Mount Zion.

have no influence upon our soul's salvation ; and, lastly, that he proceeded from the Virgin Mary ; " Therefore, also, that holy thing which shall be born of thee shall be called the Son of God." Luke i. 35. Let this knowledge suffice for us, as it respects from whence Christ derived his body. When the full time was come that the Messiah should make his appearance in the world, Mary and Joseph were in Bethlehem, in compliance with a decree which had been ordered by Cæsar Augustus. Bethlehem, being crowded with people, it was with difficulty that lodging could be procured. Joseph and Mary being poor, had to take up their abode in a stable, and that was the place where our King Emanuel first made his appearance. O, how different from the proceedings of the human family ! Men of honor and opulence take great pains in rendering their natural situation as comfortable as possible. But not so with the Son of God—he was pleased to be born of a poor, unnoticed virgin ; in a manger his infant body is seen ; he denies himself of many of the comforts of life. It cannot be expected from men in low circumstances of life, to have all the necessities of life, or those temporal blessings which nature may crave ; they have not the means to obtain them ; therefore, their situation is not wondered at. But when we see a wealthy man denying himself of the blessings which make nature comfortable, we say the man must be beside himself, or he is a very singular character. Now it was so with Jesus Christ. He could have had all that human nature could crave or enjoy ;—yes, he could have come with all that pomp and splendor which is so much admired by the great and honorable of this world. But this would have been contrary to his holy nature, and would not have answered the purpose for which he came into the world. The apostle tells us that " He was rich, but for our sakes he became poor ; that

we through his poverty might become rich." 2 Cor. viii. 9. Here we learn why it was that Jesus Christ assumed the character of a poor man—that we, through his poverty, might be made rich. Yes, the human family had fallen to so great a depth, that, in order to their recovery, it required all that humiliation, life, and death of the immaculate Lamb of God. It was a high and proud mind that plunged Adam, and his posterity, into the horrible pit of human woe;—it is a meek and low mind that saves man from the pit of destruction. Marvel not at this, ye rich and lofty sons of the earth. Behold the King of Kings and Lord of Glory lying in a manger, wrapt in swaddling bands! Behold his mother at that critical time! We do not read that she was favored with that attendance so common upon such occasions. Again, behold Joseph, the husband of Mary, a poor but honest man, a carpenter by profession, and be wise and learn a lesson—for here it is that you have a complete pattern of self-denial and humiliation—here it is that a cloud covers human glory.

“Go worship at Emanuel’s feet,
See in his face what wonders meet;
Earth is too narrow to express
His worth, his glory, or his grace.”

Christ was circumcised according to the law, Luke ii. 21. It became him to fulfil the law in every point. At the age of twelve, he was in the temple, in the midst of the Doctors, both hearing them and asking them questions. He was subject to his parents, and no doubt but that he wrought with Joseph at his occupation—and when the time had arrived, that Christ should enter upon his ministry, he left his place of nativity, and came unto Jordan where John was baptizing, to be baptized of John, his forerunner. John at first refused to comply with his

request; he considered himself too unworthy to stoop down and unloose his shoe latchets. But when Christ told John that it becometh us to fulfil all righteousness, he consented, and after his baptism, he was led up of the Spirit into the wilderness, to be tempted of the devil; and when he had fasted forty days and forty nights, he became an hungered—and then it was a combat took place between Jesus Christ and the devil that great enemy of both God and man. The devil presents three temptations to the mind of Jesus, which are the chief of all temptations. You can read them at your leisure, in the fourth chapter of Mathew. Had the devil succeeded in overcoming Jesus, then the human family could never have been saved. But glory, praise, and honor, be ascribed to his most holy name, for the victory he obtained over this arch enemy! He put him to flight—he could not stand before him. Yea, it was made manifest, that the power which was in him, was far superior—that he was a more powerful being than the devil—the enemy could but tempt him, and that was all he could do. This was the greatest engagement that ever took place in the world; and when the devil left Jesus, then it was that he came down from the mountain, and selected twelve men to be his witnesses. He called them apostles; they accompanied him while he prosecuted his mission; they saw the miracles he performed; they heard the doctrine he taught—thus they were in every respect qualified to bear testimony to his Messiahship. And when he had given a revelation of his Father's will, then he gave himself into the hands of sinners, that they might put him to death. They did so; and when he had suffered that punishment which was due to sin, he proclaimed, It is finished—my suffering time is ended—man's redemption is accomplished. He bowed his head and gave up the ghost. His body was taken down from the

cross, embalmed, and laid in a new sepulchre—the third day he rises from the dead—forty days after his resurrection, he ascended into heaven—he took his seat at the right hand of the Majesty on high—and now, he ever lives, to make intercession for the children of men.

Dear reader the life of Jesus Christ, our dear Redeemer, was spent in obedience to the will of his Father. Hear his own words upon this matter: “For I came down from heaven not to do my own will, but the will of him who sent me.” John, vi. 38. “Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work.” John iv. 34. And the apostle tells us, that he was obedient unto death, even the death of the cross. “And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.” Phil. ii. 9. It was through the disobedience of Adam that the fall was occasioned; and it is through the obedience of the second Adam, our Lord Jesus Christ, the children of men can be saved, and restored to the favor and friendship of God. See him travelling from place to place, from city to city, doing good to the souls and bodies of the children of men! and, notwithstanding he was the Messiah, he never boasted, or endeavored thereby to bring himself into notice; that is, he did not proclaim aloud in every place he went, that he was the Messiah, the Son of the Highest, though he never denied the fact, but when interrogated told the people plainly that he was the Messiah—but would rather have his works to testify of him. The prophet Isaiah prophesied of the spirit which dwelt in the Lord Jesus Christ, which prophecy was quoted by Christ himself: “Behold my servant, whom I have chosen! I will put my Spirit upon him, and he will shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed

shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." Mathew xii. 18, 21.

Jesus Christ is our exemplar, and it becometh us to pattern after him—to walk in his footsteps; if so, we shall be careful, and never boast of our state, and not make a public song of our conversion, by telling every person we meet with, that we are the salt of the earth, the children of God. If we have the spirit of Christ, we shall be meek and lowly of heart; and then it is, that our walk and conduct will testify that we are the children of God. But should we at any time be interrogated concerning the hope which is in us, we are then at liberty to give an answer in meekness—as the apostle tells us. "But sanctify the Lord in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear." I Peter, iii. 15. Dear reader let us be careful, and guard against every spirit which differs from the spirit of our Lord Jesus Christ; for Christ is the way, the truth, and the life.

CHAPTER V.

THE ILLUMINATION OF THE SINNER.

THE atonement which Christ made upon Calvary secures the redemption of the whole human family. The apostle tells us he tasted death for every man. "But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Yes, Christ hath redeemed us from the

broken law : he became a curse for us. It was written *cursed is every one that hangeth upon a tree.* Christ did hang upon the tree : and now he is to us the tree of life. “Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, *Cursed is every one that hangeth upon a tree.*” Adam’s sin is no longer imputed to his posterity—the transgression of Adam will damn none of his children—it has been completely answered by Jesus Christ. But it is certain that the mere atonement which Christ made does not eradicate from the heart, that depraved nature which we have inherited from Adam : but as I have already asserted, it is not imputed unto us—that is as long as we remain in a state of childhood, not capable of distinguishing good from evil.—So, then, we may say, all that part of Adam’s family who depart this life before they arrive at the years of maturity will be saved, in and through the atonement made by Jesus Christ.

Our Saviour, speaking of the state of little children, declared they are of the kingdom of heaven : “But Jesus said suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven.” “Verily, I say unto you, except ye be converted & become as little children, ye shall not enter into the kingdom of heaven.” Mat. xviii. 3. We do not read in the Gospel of the conversion of little children. It is evident, since the atonement, that little children are not sinners; they are no where called so in the Gospel. Understand me correctly.—By little children, I mean such as have not the use of their reason, and of course, cannot act from motive. It is, therefore sinners that must be converted, because they are such as have committed sin. “Sin is the transgression of the law.” i John, iii. 4; and Paul says—“Where no law is, there is no transgression.” Rom. iv. 15. It is no where stated in the Gospel

at what age we arrive to a state of accountability.—Every one can know this for himself. Some at the age of six years have more knowledge than others at the age of twelve. But let that be as it may—whenever God would have us to account to him for our conduct, then it is that he opens the eyes of our understanding, and he will require of us in proportion to the light and knowledge we receive. See the parable of the talents. Mathew xxv. 14—30.

We read in Mark, the 11th chapter, that our Saviour sent two of his disciples to a certain place, where they would find a colt tied, and that they should loose the colt and bring him; and in the 4th verse it reads—“And they went their way and found the colt tied by the door without, in a place where two ways met; and they loose him.” Now this colt may represent the infantile part of the human family. They are tied, or confined, in a place where two ways meet. Now these two ways may represent the ways of obedience and disobedience, the way to heaven and the way to hell; and when the children of men arrive at the years of maturity, then it is that they are untied, or set at liberty, to choose for themselves which of these two ways they will travel upon: and the design of their liberation is, that they, by the word and spirit of God, should be brought to Jesus, that he might rule and govern them to the salvation of their souls. But it is a stubborn fact, that we all do abuse this liberty or light; that is we do not walk in the light—we prefer darkness to light—therefore we are called in the Gospel, “the children of the night.” 1 Thes. v. chap. By nature we have a carnal mind, which mind the apostle tells us, “is not subject to the law of God, neither indeed can be.” Rom. viii. 7. Now, this carnal, or fleshy mind is in our very nature, and increases as we increase in days and years: but God does not

impute it to us until he puts it in our power to overcome the same. Then it is that we are to die to this nature ; and if we do not crucify it we shall be damned. There is no alternative ; the second death will be our portion : to be carnally minded is death, but to be spiritually minded is life and peace." Rom. viii. 6. If the atonement which Christ made, as some would have us to believe, exempts the human family from all future punishment, so that there will be no future punishment—then there would be no necessity for the Gospel. The civil law would be sufficient, because death would put an end to all punishment. The righteous and unrighteous, the most pious and most profane, would all appear upon an equal footing.

But be not deceived. God is not mocked : " For whatsoever a man soweth, that shall he also reap ; for he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap life everlasting." Gal. vi 7—8. It is certain that the children of men do not reap the reward of all their doings in this life. Now is the seed time, and in eternity we shall reap the reward of our doings. If the reader will seriously peruse the Gospel he will find, that notwithstanding the atonement, the " wicked will be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power." ii. Thes. i 9. This punishment will not take place until after the revelation of Jesus Christ. The preceeding verses make it plain.—Our dear Redeemer knew that it would be necessary, not only to make an atonement for the first sin that was committed in the world, but also to make provision for those actual transgressions which Adam's family commit since the atonement ; for if the atonment puts saints and sinners on a level immediately after they depart this life, then it is not the Gospel, but the sepa-

ration of the soul and body, that qualifies the human family for heaven; which is too absurd to admit of discussion. Before the atonement was made by Jesus Christ, he was pleased to give a revelation of his Father's will, which will interests the intelligent part of the human family—such as have an ear to hear, and a heart to understand. We read in the first chapter of the Gospel according to John, that Christ is the true light which enlightens every man that comes into the world. Paul tells us that “the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” Titus, ii. 11—12. Thus Christ, the sun of righteousness, has risen upon our world to illuminate the dark and benighted children of men.

The enlightening precedes the conversion of the sinner. For as it was in the natural, so it is in the new or spiritual creation; God separated the darkness from the light, and as this was the work of the first day of the creation of the world, so is it also the first work in the new creation of the heart. “God said let there be light; and there was light.” Gen. i. 3. It is the Spirit's office to reprove the world of sin, of righteousness, and of judgment.” John xvi. 8. Yea, this blessed spirit strives with the children of men, and would fain conduct them to that fountain which was opened for sin and uncleanness. And one thing in this place is worthy of notice.—The Spirit always agrees with the Gospel and never operates contrary. There exists a beautiful coincidence, or harmony, between Father, Son, and Holy Spirit. In the conversion of the sinner each one performs a particular work upon the heart of the sinner, in order to his conversion. “No man can come to me, except the Father which has sent me draw him, and I will raise

him up at the last day." In John, the third chapter, we read that Christ declared unto Nicodemus, that a man must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Now, in order that this birth may take place with the sinner, he must receive the word of God ; for the word of God is the seed of this birth. Peter gives us to understand, " Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." i Peter, i. 23 ; and in Luke, viii. 11. " The seed is the word of God." The word of God is not a dead letter, as some do assert ; " it is the power of God unto salvation." Rom. i. 16. Christ says—"The words that I speak unto you, they are spirit, and they are life." John, vi. 63. And again : " Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. It is very obvious from the above quotations, and many more which I might produce, that the word and spirit are the instruments which God makes use of in regenerating sinners. If the reader will examine the word of God with attention, he will find that that blessed book "is able to make him wise unto salvation." ii Tim. 3. 15. More wisdom than this is not necessary, neither can be obtained. David tells us, " That the law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple ; the statutes of the Lord are right, rejoicing the heart ; the commandment of the Lord is pure, enlightening the eyes," Ps. xix.—" The word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of the soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. iv. 12. Thus it is plain, that the word of God is so perfect, that it needs no alteration or amendment ; and every thing of the kind is strictly for-

bidden: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii. 18—19.—Therefore, let us be careful how we handle the word of God. O! what a pity—what a curse it is, that men will take the liberty, notwithstanding the above plain prohibition, to add to, or diminish from the Gospel. Hear what the apostle saith concerning this matter, "But though I we, or an angel from heaven, preach any other Gospel unto you than that which we have preached, let him be accursed." Gallations i. 8. But so it is.—The children of men have ever been prone to revolt against the word of God. How common is it for men to be unwilling to yield to the Gospel in every respect; they act as though they were wiser than the Saviour—and it is owing to this departure from the Gospel, that there are such a diversity of sects and opinions, relative to the plan of salvation,—whereas, if the children of men, from the first, had contented themselves with the Gospel, as we have the same revealed in the new testament, there would not be such confusion in Christendom..

I have already proven, that the word of God is sufficient to accomplish the purpose for which it was intended. Yes, a regular order is laid down in the word, by which the sinner can so shape his conduct as in the end to reap eternal life. The book of God is not a book of confusion, but of harmony. It reveals but one order, and but one mode of worship, in the performance of those sacred injunctions, obligatory upon all those who

to see to flee the wrath to come. I have already asserted, that the spirit strives with sinners, not willing to give them over to a hard heart and reprobate mind:—"The spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him come and take of the water of life freely." Rev. xxii 17; and in Luke, xiv. 17, "Come—for all things are now ready." Thus a general invitation is given to sinners to come and be saved. God does not compel them into measures; he deals with them as free agents, and if sinners make no resistance against the word and spirit of God, their situation will be plainly revealed unto them. Then it is that they have an idea of their lost and undone state. Their sins are all set in order before them: they see that the way which they are in leads down to everlasting woe; and now is it that they become inquiring souls. The language of their hearts is, what must I do to be saved? who can tell me the way of salvation?—the weight of my sins is a burden too heavy for me to bear; and if they are not removed, they will sink me down into that lake which burneth with fire and brimstone.

Persons under a conviction for sin, cannot be too careful how they proceed in order to the removal of that guilt which they have contracted by disobedience; for persons under a sense of sin, or in great distress, are very pliable and can be easily persuaded to believe, and led into measures: therefore, much will depend upon the characters of whom they make inquiry. If they be such as are clear of prejudice and bigotry, and have the naked word of God for the man of their counsel, they may be of great service to inquiring souls. But should they be of contrary principles, having a creed or discipline, invented by fallible man, in room of the Gospel, in its present simple and unadulterated state, they will

be in great danger of building upon the sand. The one will cite them to a compliance with those means which have been appointed by Jesus Christ, and which the inquiring soul can read for himself in the word of God: when the other will cite him to the use of no means at all, telling the inquirer that he can do nothing, that God must do all, and that whenever God commences the work He will accomplish it, in spite of all opposition—and so you must have patience—make yourself easy, seeing that God works by irresistible means: and if he should be cited to obedience to certain means, they will be of man's appointment: therefore, it becometh the inquirer after salvation to prove all things, and comply with that which is Gospel. Follow no man farther than he follows Jesus Christ.

The first churches were governed alone by the New Testament, and as long as the professors had no other rule among them, then, it was, that they worshipped God agreeably to His word and will—and furthermore, there was not so much contention about the proper mode of worship: they could then all see alike. But when the mystery of iniquity began to work, different modes for the administration of the institutions took place, as well as disobedience to many of the commandments of the Lord Jesus Christ, under pretence of all things being done which are necessary to salvation.—And it was from this, that many were led to believe that many of the commandments are not essential to salvation. But let the sincere inquirer at all times, keep an eye upon the word of God; for the word of God is the compass, or star, by which he must steer his course in quest of the Saviour of sinners.

At the time of our Saviour's birth, an extraordinary star pointed out the place where he was to be found. The star was discovered by certain wise men in the East.

They knew that this star denoted the birth, and pointed out the place of Israel's king. They went in quest of this new born king, and neglecting the star they went to Jerusalem, and made inquiry for him who was born king of the Jews. But he was not to be found in that great city. They were sadly disappointed, for they also lost sight of the star. There is no doubt in my mind, that they went too much by their own imaginations.—They concluded, because Jerusalem was the city of the Great King, that there would be the place of his birth. (See Mat. ii chap.)

And so it often happens with those who set out for the Saviour. The wise men are said to be from the East. The sun always makes its appearance first in the East. It is the lowest part of the world; and so it is with all those in whom the day star arises. In their hearts, they are in a low state or condition—they begin to make inquiry for the Saviour. Now this day star which rises in their hearts—namely, the word of God—if kept in view, would finally lead them to the Saviour. But they must be careful and guard against every thought that tends to the exultation of the carnal mind. It is the besetment of the human family to have vain imaginations. The apostle charged the Corinthians to “cast down their imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.” ii Cor. x. 5. Christ is seldom found among the great and noble of this world, and how natural is it for us to turn our attention to that source for information. We are apt to reason thus with ourselves.—These are great and learned men, and of course, are qualified to give me the information I desire: When, alas! it has long since been proven to a demonstration, that it is the fewest number of that description of characters, who

do submit to the simplicity of the Gospel, notwithstanding the thousands of that class who assume the office of of the ministry, and the tens of thousands who profess to be the children of God. "For you see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty.—And base things of the world, and things which are despised, hath God chosen. Yea, and things which are not, to bring to naught things that are. That no flesh should glory in his presence." i Cor. i. 26—29.

CHAPTER VI.

FAITH AND REPENTANCE.

Upon examining the Gospel, we find that in order to a present salvation, the first principles of the doctrine of Christ, must be observed by the enlightened sinner, namely, repentance towards God and Faith in our Lord Jesus Christ, and to enter into covenant with God, by being baptized in the name of the Father and of the Son and of the Holy Ghost.

We shall under this head treat a little on Repentance and Faith—Christ in preaching his own everlasting Gospel declared: "The Kingdom of God is at hand; repent ye and believe the Gospel." Mark i. 15, and when he sent the twelve apostles, they also preached that men should repent. Mark i. 12, and in Luke, xiii. 3. "Except ye repent ye shall all likewise perish:" and in John iii. 16 verse. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life ;” and in the 18th v. “ He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God ;” and Mark xvi. 16. “ He that believeth and is baptised shall be saved, and he that believeth not shall be damned.” Again, Acts xvii. 30. “ And the times of this ignorance God winked at, but now commandeth all men every where to repent.” Now it is evident that Faith and repentance are principles of the doctrine of Christ, and as such, essential to the salvation of man. By way of explanation, we remark, that sensible sinners are in distress, more or less on account of sin, and a sense of their condition prompts them to seek and enquire the way of salvation, and in this state they are fully qualified for the work of repentance, which simply means a change of mind, that is, not only to be sorrowful on account of sin, but also to abhor and hate the abominable thing, and in our prayers to God to confess our transgression. We have an illustration of this doctrine in the character of the lost Son, for example, after he had wasted his substance by riotous living, and having spent all, there arose a mighty famine in that land, and he began to be in want. and he went and joined himself to a citizen of that country, and he sent him into his field to feed swine.” A very mean occupation, and spiritually speaking, it may be said when man joins himself to the devil, that he is sent by him into his enclosures, to feed, that is to nourish and thereby keep alive the evil propensities, or lusts of the soul of the natural or carnally minded man—which propensities may well be termed swine, on account of their filthy or unclean nature. Thus every sinner or hireling of the Devil is a servant of uncleanness, a worker of iniquity, and that with all greediness ; now the famine

against which the prodigal had to contend, and which at last could be no longer endured, may represent the means which our Heavenly Father has sanctified or appointed for the enlightening and conviction of the sinner. It reads that the lost son, would fain have filled his belly, with the husks that the swine did eat, and no man gave unto him," this trait in the character of the prodigal, represents the great blindness and unwillingness of the sinner to admit the light of the Gospel to have its desired effect, again it is said, "he came to himself" now every sinner acts as though he was beside himself, deprived of his understanding; inasmuch as he is a rational creature and yet opposed to his greatest interest, and thus, when the sinner admits the glorious rays of the sun of righteousness into his heart, it may be said of him—he has come to himself—now he is truly sensible of his real character—and like unto the prodigal resolves on returning to his Father—that Father who has always been kind and willing to make his creatures happy, and who notwithstanding their rebellion against him, he pursues him in his wild and sinful career, and entreats with him by his word and spirit to abandon the service of the devil and return home to his Father's house. The prodigal does not merely resolve on returning, but absolutely prosecutes the journey and makes an humble and penitential confession of his sins—just precisely so it is with the sinner who sincerely repents—he must not only resolve on an amendment of life—but he must absolutely travel in the work of repentance, by confessing with sorrow and forsaking sin—and that a thorough reformation of life may be manifested.

The reader is earnestly requested by the author to read and ponder well the parable of the lost Son—which he will find recorded in the 15th chap. of our Lord's

Gospel by St. Luke. Upon the whole we discover that repentance is strictly a change of mind, including that reformation of life effected by the power of the Gospel.

Faith is simply the reception of testimony, and when by the Gospel we are solicited, yea commanded to believe in Jesus Christ, we are to understand so as to credit the testimony of the divinity of Jesus Christ, to put our trust in him as the Saviour and Redeemer of our souls and bodies—and the evidence of Faith is obedience to the Gospel. For example, he who confides in God, will also rely upon his word, and act accordingly, and strictly speaking, this is faith and its fruits, otherwise it would be dead—or as James says, “without works,” James xi. 17. As Faith is so much debated, and thus understood differently, I shall for the further edification of the reader enlarge a little more on this point.

Faith is commanded in the Gospel. “This is his commandment, that ye believe on the name of his son, Jesus Christ, i. John iii. 23. “Repent ye, and believe the Gospel.” Mark i. 15. As faith then is a command of the Gospel, it is a voluntary exercise of the mind, for God cannot require impossibilities of man. Faith then, as well as any other command of the Gospel, is at the control of man, that is it can be obeyed or disobeyed; a remark or two on the nature of Gospel Faith and we shall close the subject for the present. The Faith of the Gospel has Christ for its object. “Ye believe in God, believe also in me.” John xix. i. If ye believe not that I am he, ye shall die in your sins. John viii. 24. He that believeth on the Son hath everlasting life, he that believeth not is condemned already, John iii. 36. Christ the object of faith—first as respects his offices, Prophet, Priest and King, see John xii. 48. John vi. 63. Romans i. 16, iii. 25. John vi. 55. Acts xiv. 31, vii. 59

60. Faith an effect of the heart: with the heart, says Paul, man believeth unto righteousness. Rom. x. 10. Philip said to the Eunuch. "If thou believest with all thine heart, thou mayest be baptized." Acts viii. 37. We have already intimated that the faith of the Gospel, is confidence in Jesus Christ. See Hebrews iii. 14. Heb. xi. 1. and this is believing in Jesus as the scripture saith. The promises of Christ are founded on conditions, which terms must be complied with on the part of the believer. Now repentance and faith are the means which qualify man for baptism, or to be born of water—and here let me give you a solemn warning for it is at this place, that many do err and finally perish, the devil is apt to tempt the believer, that because he hath repented &c., and thereby quickened, that he is born again, whereas he is only a fit subject for the new birth, which we shall by the favor of God more fully illustrate when we treat on the Law and subjects of Baptism.

CHAPTER VI.

THE LAW OF BAPTISM, AND OF THE SELECTION OF A RELIGIOUS DENOMINATION, PROFESSING TO BE THE CHURCH OF CHRIST.

I HAVE stated, that according to the order of the New Testament, the sinner must observe the doctrine of repentance and faith, and thirdly to be born of the water or to be baptized in order to the promise of the forgiveness of sins—and then it is, that he has the promise of the forgiveness of sins. Repentance towards God and faith in our Lord Jesus Christ—these are the means appointed to constitute us fit subjects for this institution.

The two first points have been already proven. I shall now proceed to call the attention of the reader to the subject of Baptism. Upon examining the Gospel, the reader will find that Baptism follows faith and repentance, and that Baptism is binding upon the believer to observe, in order to salvation. We can no where find in the Gospel, that Baptism is enjoined upon an unbeliever, or upon an impenitent character; of course then, it must follow faith and repentance—and as there are all sorts of believers in the world, I shall have to particularize. Among the number are such as do not believe that Baptism is a command of the New Testament—others are to be found who acknowledge that Baptism is a command, but not essential to salvation; and as it respects my faith, I do believe, that baptism is not only a command, but also essential to salvation. Our divine master declared unto Nicodemus, that “Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God.” John, iii. 5. And after his resurrection from the dead, and just before his ascension to heaven, he gave the following charge to his apostles: “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Mat. xxviii. 19; Mark, xvi. 15, 16—“Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved, but he that believeth not shall be damned.” Who that has ever read these verses—who that has ever seriously meditated upon them, can say, in truth, that Baptism is no commandment? If Baptism be no commandment, the apostles misunderstood the Saviour, and of course, were ignorant of their commission—which is too absurd for a disciple of the New Testament to believe. The apostle Peter, at the day of Pentecost, charged those persons to be baptized who inquired the way of salvation—

“Men and brethren, what must we do? Then said Peter unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts, ii. 37, 38.

The above is sufficient to convince the enquirer after the will of God; that Baptism is a commandment, which follows faith and repentance. As you have read, Christ charged his apostles first to preach the Gospel, and thereby teach the nations, and then baptize the believer; and Peter preached that they should repent and be baptized. The professors of religion are generally upon extremes; for instance, there are some to be found, who contend that no person can be considered a fit subject for Baptism, but such as do know the forgiveness of their sins, and have received the gift of the Holy Ghost. Now, this is requiring more than the apostles did, of such as were baptized in their day.

You have had already, an account of the order as preached by Peter, at the day of Pentecost—namely, that the remission of sins, and the gift of the Holy Ghost, follows, not precedes, Baptism; and in the Acts of the apostles, viii., we have an account of Philip preaching the word in the city of Samaria—“But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.” If you examine the chapter closely, you will find that those persons whom Philip baptized, had not as yet received the Holy Ghost, but were merely baptized upon their profession of faith in Jesus Christ—for we read, that “When the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they had come down, prayed for them, that they might receive ⁴the Holy Ghost; for as yet he

was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Acts, viii. 14-16. And in this same chapter, we read of Philip baptizing a certain Eunuch; and previous to the administration of the institution, Philip informed the Eunuch, that if he believed with all his heart that Jesus Christ was the Son of God, he might be baptized.

Now, if it were true, as some assert, that the forgiveness of sins, and the gift of the Holy Ghost, must precede Baptism, then Peter, at the day of Pentecost, and Philip, in the city of Samaria and elsewhere, would have given the inquirers after salvation to understand, or would have told them that they must first obtain the pardon of their sins and receive the gift of the Holy Ghost, and then come and be baptized. But this was not the order to be observed in the church of Christ—therefore, the apostle placed Baptism before the forgiveness of sins and the gift of the Holy Ghost; and if the reader will take into consideration the conversion of Saul, who was afterwards called Paul, he will find another testimony that the forgiveness of sins follows Baptism. When Saul was in great distress on account of his sins, Ananias said unto him, "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts, xxii. 16.

Again—there are persons to be found, who are so much opposed to Baptism, as to declare, that if a person has received the Holy Ghost, that there is no necessity for him to be baptized. Now I could, from my heart, believe such persons, if I could read what they say in the New Testament—but as nothing of the kind is to be found in the New Testament—but to the contrary, I can put no faith in such declarations; for if what such persons assert be true, Peter would not have commanded Cornelius and others to be baptized, for they received

the Holy Ghost prior to baptism. (See Acts, x.) This is the only place that we have in the New Testament, of the Holy Ghost being given before baptism—and I do believe that God had a particular reason in so doing—for Peter, like many of the Jews, was somewhat prejudiced against the Gentiles being admitted into the Christian Church; therefore, God, in order to convince Peter, and those of his brethren, the Jews, that the Gentiles had a right to the Christian Dispensation, was pleased to bestow the Holy Spirit upon Cornelius, and those who were assembled with him on that occasion—for when Peter saw that the Holy Ghost was poured out upon the Gentiles, he observed, “Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? and he commanded them to be baptized in the name of the Lord Jesus.” So then, from what I have stated, the serious reader can easily perceive in what state a person must be in order to Baptism—namely, that faith and repentance are what make a man, or a woman, a fit subject for this institution.

I say then, it is the duty of all those who sincerely believe that Jesus Christ is the Son of God—such persons, though they cannot say that their sins are pardoned may come and be baptized; and those who are under the impression that they have received the Holy Spirit, must not think that they are exempted from Baptism. If that spirit which they have received, tells them that it is not necessary for them to be baptized, I contend that it is not the Holy Spirit which they have received—for the Holy Spirit never opposes the Gospel; but it is a spirit of error. It is the “Holy Spirit’s office to lead the believer into all truth. John, xvi. 13. Therefore, let us be ware of those lying spirits; they are very busy in this our day, and if they could, they would deceive the very elect.

Their operations can be easily distinguished from those of the Holy Spirit ; though I acknowledge that the enemy is so artful, that in some cases, the young believer may find himself at a loss which way to pursue ; and the enemy has been very successful in producing so many different opinions concerning the order of the New Testament, that he has at his service a host of agents to carry on his hellish destruction. But let the believer always bear in mind, that the word of God is to be the man of his Faith, and not the different opinions of men ; for if he will suffer himself to be tossed about by every wind of doctrine, he can never be established in the truth, as it is in Jesus Christ, which is his privilege. And let him take it for granted, that whenever he hears individuals speaking lightly of any of the commandments of the Lord Jesus Christ, that such persons are under strong delusion, though they may otherwise speak like an angel. Flee from them as you would from the face of an adder, for they are no better—there is poison in their language.

The only way for you to help yourself is, to hold fast to the word of God, and not give an inch ; for it is your duty to embrace the whole truth, and not merely a part of the Gospel. The Paschal Lamb, which the Israelites had to eat in the night of their departure out of Egypt, was typical of the word and doctrine of Jesus Christ. They were commanded to eat it entire—that is, the whole Lamb—his head with his legs, and with the appurtenance thereof. (Ex. xii.) Just so, as it respects the doctrine of Jesus. We are to submit to, and obey the whole of it ; not just such parts as we deem necessary. This liberty is no where granted in the New Testament, but may be found in the government of some churches. And what is poor ignorant man, that he should be preferred before the word of God ! I am con-

vinced to my satisfaction, that a meek and a lowly mind will never rebel against any part of the doctrine of Jesus Christ, let it be Baptism, or any other commandment.

The young believer will meet no doubt, with such as will reason thus upon the subject of Baptism:—Baptism is an external ordinance, and can effect no change in the heart. It is merely a sign of the covenant, and of course, is not essential to salvation. The Baptism of the Holy Ghost is preferable. If you have this Baptism, you have all that is necessary; and at the same time, pointing to the heart, if that is only good, then all is well. Do you not discover the poison in these words? Depend upon it, it is a complete mixture, prepared, no doubt, according to the devil's directions, for the destruction of those who are desirous to flee the wrath to come. For instance—where do you read in the Gospel, that Baptism is not essential to salvation, and that if we have the Holy Spirit, we have all that is necessary to salvation? Now, if this were truth, we might go a little farther, and say the Gospel is of no account—the Spirit can accomplish every thing.

This mixture of truth and error is of the devil's invention. He administered this to our mother Eve, and you know how it operated—it poisoned the nature of Adam, and all his posterity—it is to be dreaded more than any thing that comes from the devil, because it is not so discernible. This doctrine is preached from the press—it is preached from the pulpit.

Reader, you will find very few who contend for and obey the whole truth, as it is in Jesus. You can find a great many persons who will contend warmly for certain commandments, but not for the whole. Again, you will find some who will let on as though they were for the observance of the whole order of the New Testament; but if you examine them closely, you will find that they

are not honest in their profession; and if you hear their objections to certain plain commands, which appear very simple in their eyes, they would have you to believe that they are very conscientious characters. It is common to hear them say, if I could only believe that God required it of me, how cheerfully would I comply! They even go farther, and say that they have prayed to God that He would reveal it to them, if He would have them to do so and so, as though it had not been revealed, or that God must give them a second revelation, or sign, by which they might know whether he was in earnest or sincere in commanding them to do so and so; and I do not wonder why they cannot see otherwise—for God will never gratify such corrupt minds. To pray to God whether He would have us to do as we are plainly commanded to do, is as much as to doubt His sincerity, as we have already hinted, and is not to be listened to as a guide for us to go by—but to make sure work for heaven, let the believer proceed according to the New Testament, and stop his ears and close his eyes against every voice which would lead him a contrary way.

After faith and repentance the believer must be baptized, for God will have him to enter into a covenant with him, and it is in Baptism that this covenant is ratified; and now it is the duty of the believer, in these troublesome times, to examine into the principles of those religious sects, which may come under his notice, not only as it respects Baptism, but every item of the New Testament; and if he can find a denomination that is governed entirely by the New Testament, he must then communicate his mind unto that church—but should he upon examination, meet with no denomination, as the above, he must remain alone; for it will never answer a good purpose for him to unite himself to the Whore of Babylon; for by so doing, he will in a short time

become as corrupt as the sect of which he becomes a member.

I have been at times, very much troubled about some whom I was led to believe, were very sincere in prosecuting their soul's salvation ; and after proceeding as far as to Baptism, did not push their inquiries as far as they ought to have done, or if they did, they made a bad choice. Our motives must be pure in selecting and uniting ourselves with any denomination professing to be the church of Christ. It is to be feared that many persons, in uniting themselves to certain denominations professing christianity, do it against their better light and understanding. Some for instance, will unite themselves to a sect in order to please a father or mother, a husband or wife, a son or daughter, a brother or sister, or some great man or persons, for whom they have a great regard, or because they were trained up to such a sect. This is being born of blood, or of the will of man, which will be of no spiritual advantage to them, and for which they will be ranked with that class, which are unworthy of Jesus Christ, and of course, will be disowned by him when he comes to make up his jewels. Hear what the Saviour says,—“ He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or daughter more than me, is not worthy of me ; and he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.” Mat. x. 37—39. And there went great multitudes with him, and he turned, and said unto them, “ If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters—yea, and his own life also, he cannot be my disciple ; and whosoever doth not bear his cross, and come after me, cannot be my disciple.” Luke, xiv. 26—28.

From all this, we learn, that Christ is to be esteemed and have the pre-eminence above and before all other objects, visible or invisible: "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first born from the dead—that in all things he might have the pre-eminence: for it pleased the Father that in him should all fullness dwell." Col. i. 16--19. Therefore, we cannot be too particular in selecting and uniting ourselves to a denomination; and above all things, do it with an eye to the glory of God, and the salvation of the soul, and with a full persuasion that your choice resembles Primitive Christianity, when under the control of Jesus Christ and the twelve apostles, more than any other religious denomination that we are acquainted with. In your researches after the Church of Christ—the people of God, try and keep in mind the sign, which the angels gave the shepherds, namely, "And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes lying in a manger." Luke, ii. 12. Oh! reader, these words were not only spoken for the guidance of the shepherds, but also for every inquiring soul after the Saviour—which is Christ the Lord. The manger and the swaddling clothes, spiritually speaking is self-denial, and humiliation—here in this condition Christ is to be found. The Church, which is the body of Christ, will be found in a state of self-denial, walking in all the ordinances and commandments of the Lord, blameless. Who then will be so foolish as to reject and refuse to unite with a people, because of their nonconformity to the world—their plain appearance and great simplicity

in the work of salvation. O reader ! reader, remember the manger and the swaddling clothes.

But it is a stubborn fact—and what a pity that there are such a diversity of sects !—that persons are to be accommodated just as they desire, or please. If you wish to be a fashionable character, and also bear the name of a christian, you can be accommodated ; for there are sects, professing christianity, which admit of, and countenance, all that pomp and grandeur which Lucifer is capable of inventing. Even the very heads will excel the world in the vanities of this life. Yes, their splendid meeting houses, and richly adorned pulpits, from which the preacher delivers his learned discourses, are as far from Primitive Christianity, as it respects the simplicity of the Gospel, as Mahomet was from being like Jesus Christ. The difference is as great as light and darkness.

Again—do you wish to become a member of a sect in which there is no established order, or rule, among them ? You can be accommodated ; for there are such denominations as do suit themselves to please every person—they run for numbers—if they can only increase their ranks, it matters not if it be done by Gospel or Anti-Gospel means. For example ; do you wish to be admitted with or without Baptism ? and if with Baptism, what mode ? pouring, sprinkling, or immersion ?—you will meet with a hearty welcome ; they are so liberal, that they will accommodate you in any way or manner that you see proper.

This society believe in any thing, and every thing, and in nothing at last. By this, I mean that they have no established principles among them ; their sole aim is to become numerous. One great reason why many sincere and well disposed persons are led to believe that they must be well founded, is because they appear to be so

very zealous for the cause of religion, and devote so much time for praying, singing, preaching, and that for days and weeks in succession. And during their protracted meetings they enlist great numbers in their ranks. Now all this, is not always a sure sign that persons are founded upon the Gospel, for it is possible for persons to be very zealous in singing, praying, preaching &c., and not be actuated by the Spirit of our Lord Jesus Christ. For example—there is such a thing as an ignorant zeal. It was the heart's desire of the Apostle of the Gentiles, that Israel might be saved, and testifies that they have a zeal for God, but not according to knowledge. Rom. x. 1, 2. The Jews were very zealous for the worship of God—for Moses and the Prophets; but their zeal was not regulated by a true sense of the law and prophets, or they would not have rejected Christ and his doctrine; for Moses and the Prophets testified to the messiahship of Jesus Christ. Even Paul himself, before his conversion, was under the influence of a blind and persecuting zeal, (Acts, ix. 1, 2; xxiv. 9—11. I. Tim. i. 13. Gal. i. 13, 14. Phil. iii. 6.) under impression that he was doing God's will whilst persecuting the Church of Christ. Oh! Lord preserve us from a misguided and ignorant zeal. Again, if we examine the Bible, carefully, we shall find that in the days of Elijah, we have an account of the great zeal which they manifested in the accomplishment of their cause; “Then said Elijah unto the people, I, even I, only remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men—let them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on the wood and put no fire under. And call ye on the name of your Gods. and I will call on the name of the Lord, and the God that answereth

by fire let him be God. And the people answered and said, it is well spoken. And Baal's prophets took the bullock which was given them and dressed it, and called on the name of Baal from morning even till noon, saying, O, Baal hear us! But there was no voice, nor any that answered; and they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said cry aloud for he is a God—either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed upon them. And it came to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice—that there was neither voice, nor any to answer, nor any that regarded.”

Now, my dear reader, you see how zealous they were in a wrong cause. So great was their zeal that they cut themselves with knives till the blood gushed out. Now let us hear the conduct of Elijah upon that occasion.—“And Elijah said unto all the people, come near unto me, and all the people came near unto him, and he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones he built an altar in the name of the Lord, and he made a trench about the altar as great as would contain two measures of seed; and he put wood in order, and cut the bullock in pieces, and laid him on the wood, and said, fill four barrels with water, and pour it on the burnt sacrifice, and he said do it the second time. And they did it the second time. And he said do it the third time. And they did it the third time. And the water ran round about the altar; and filled the

trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah, the prophet came near, and said, Lord God of Abraham, Issac, and of Israel! Let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word, hear me, O Lord, hear me! that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the dust, and licked up the water that was in the trench." i Kings, xviii chap.

From this you perceive that Elijah proceeded in dressing the bullock and repairing the altar agreeably to the word of the Lord; after which he prayed in faith to the Lord. The Lord was pleased to hear his prayer in heaven, and answered it upon earth. I could produce more examples; but let this suffice.

It is possible for persons under the Gospel, to have an ignorant zeal for Christ and the apostles—which is the fact whenever our zeal is not guided by the Gospel. A genuine zeal for the glory of God and the prosperity of Zion is recommended by the Gospel and of course every child of God who enjoys the life and power of Godliness in their hearts, will be always zealously affected in doing the will of the Lord. That is in observing the doctrine of self-denial, and contending earnestly for the faith which was once delivered unto the saints. Suffice it to say, we have the example of Christ and the apostles, for our instruction and encouragement in this matter. (See John, ii. 17. Acts x. 38. Tit. ii. 14. Jude 3rd verse. Gal. 4 ch.) Dear reader, reflect well on this subject, it is your privilege and becomes your duty to distinguish between a true and wrong zeal.

And respecting the great increase, I would just re

mark that the inquirer after the true church of Christ, should observe well the means used for proselyting. If those means be none other than those appointed by Christ, well and good, but should they be the invention of man, then verily the thing is plain—their is no confidence to be placed in the work. For instance—It is certain that all those new converting means, which are held in such high estimation by many, can never accomplish a genuine change in man. I will not dispute but that those strange manœuvres are calculated to create great anxiety, and produce a partial change : but I contend, that inasmuch as they have not been appointed by Jesus Christ, or the apostles, that they have never been blessed, so as to produce a genuine change in man—though we frequently hear the advocates for these modern means say, that they know that God has and does bless those means. I should like to know in what way? Do they mean, that by the use of those means, so many have joined their society? If this be the blessing they allude to, I am inclined to believe that it is a great curse instead of a blessing. The reader may take it for granted, that the doctrines and commandments of men are always in the room of the Gospel, and when received are sure to produce a false impression, and if such deluded souls are not apprized of it in this life, they will be when their case cannot be remedied. I have no doubt, but that thousands believe such revivals occasioned by the outpourings of the Spirit of God, and will view me as a great enemy to the spread of christianity. But I cannot well help it; I believe that it is my duty to protest against such corrupt proceedings. I say corrupt, because they are in lieu of the word of God, and calculated to blind not only the present, but the rising generation. The preachers sole aim is, the feelings of his audience. If he can only succeed in alarming them, he is

sure to gain his point: whereas it is the duty of all preachers to labor to illuminate the understanding in man, by preaching the pure Gospel of Jesus Christ; and if a sense of the Gospel does not cause them to yield obedience to Christ, then their salvation cannot be effected; for the word and Spirit of God is the seed of the new birth, and not the invention of man. If you be converted by the word and Spirit of God, your conversion is from heaven: but if you have been converted by such means as are of man's appointment, your conversion is from the earth; you cannot claim Jesus Christ for your Saviour—but poor sinful man. He is the head of your church, and not Jesus Christ.

I have stated, that it is the duty of the believer to unite himself to that church which has no other rule for her government but the New Testament, not in word only, but in deed; for there are many who say they have no other rule but the New Testament, and yet do not keep house in the church agreeably to that blessed book: therefore the believer must be careful, and not unite himself to them, though they agree with him upon Baptism. The necessity of Baptism will appear quite obvious, when we reflect that the sinner, in the work of repentance and faith is quickened by the spirit, and made an offspring of God in the womb,—and now when the full and proper time arrives, he must be born of water, or be baptised, if not, he will perish, that is he will loose the impression of God, by the full and proper time to be brought forth. Understand, an opportunity afforded the believer to be baptized. Now this is all reasonable, and of course consistent with the order of the New Testament. The church or kingdom of grace, is that state in which the believer can live and grow to perfection in Christ Jesus. Upon the believer's communicating his mind to that church he really believes is the church of

Christ or in which the pure word of God is administered, his case will be taken into consideration by them. The true church will never make it her business to "creep into houses and lead captive silly persons," ii Tim iii. 6, in order to accomplish her purposes: but she will be careful that the word of God may be the sole cause of their conversion. She therefore waiteth until application is made for admission.

How indispensably necessary it is, for the church to call the attention of candidates for baptism, to those rules, for the gaining, or reclaiming of offenders, and to know whether they are willing to be governed by them. We shall, for the edification of the reader, make a few remarks on those rules. "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." It appears, that notwithstanding our adoption, we are liable to trespass against one another. Now this can be done in various ways—in word and deed.

The rule of Christ is, that the offended go privately and tell the trespasser his fault. This is certainly a very wholesome and wise rule for reclaiming an offender, and seldom fails in having the desired effect if properly observed. It is natural for persons when imposed upon, to expose publicly, the character of the transgressor and thereby add fuel to the fire; but Christ prescribes another course; the rules of his church oppose corrupt nature. But if this private application have not the desired effect, and the offender persist in his injurious course, the offended party must take one or two brethren with him that they may testify to the proceedings of the parties, and give council in the case accordingly, but if he, the offender still remain obstinate, and refuse to hear them, it will then be necessary, as Christ

directs, to tell it unto the church, that they may examine into the case, and accordingly proceed to censure, and reprove the offender, and if this third and last step fail of success, the offender is to be considered "as a heathen man and a publican," excluded from the kiss, church council, and the communion. Thus we learn from the legal steps taken with the offender, that his disobedience is of a three fold nature; first against an individual member, secondly, not willing to hear the two witness, and thirdly, not willing to hear the Church—and Christ in confirmation of the legal proceedings of the church in such cases, declares that their decisions are ratified in heaven, whether they excommunicate the disobedient, or receive the penitent into the church again. "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." Mat. xviii. 1—8. "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John, xx. 23. This binding and loosing, means the decisions of the church. If a member be separated from the body, or church, according to the word of God, he is also excluded from the Kingdom of heaven, and cannot be admitted there until he is reinstated again by the church; which power Christ has given to his church.

The candidate for baptism must be willing, and make acknowledgement to conform to the above rule of Christ's—to give admonition and to take admonition, as the case may be. The church will then repair to the water, where baptism can be administered.

It is the duty of the church to attend to the request of the applicant, and as there is an order in the excommunication of disobedient members from the church, so is there also an order in the reception of persons into the church. Therefore the applicant for membership,

must be visited and heard on the doctrines of repentance and faith, and if he professes those principles, the church will be counceled on his reception. That this course of procedure with the candidate, is in good keeping with the word of God, is very evident. For example, we have no account in the Testament of the apostles and first preachers of the Gospel baptising persons who made no profession of those principles. When the Eunuch wished to know what would hinder him from being baptised, Philip replied.—“If thou believest with all thine heart, thou mayest;” and if he had not professed to believe that Jesus Christ was the Son of God, Philip would not have baptised him, Acts viii. And concerning the counseling of the church, on the reception of applicants, we find that before the baptism of Cornelius, &c., Peter says: “can any man forbid water, that these should not be baptised.” Acts x, from which we infer that the church has a right to be heard on their reception. Suffice it to say, teaching goes before baptising—therefore the applicant must be instructed, and examined, and the church counseled, in order to his reception.

CHAPTER VIII.

THE ADMINISTRATORS, FORM, AND MODE OF BAPTISM.

THE subject for Baptism has been already described. I shall proceed to call the attention of the reader to the Administrators of this institution: they are doubtless such as are entrusted with the word of the ministry. This authority they derive from Jesus Christ, the great head of the church. It is their duty to publish the glad tidings of the Gospel to a lost and ruined world. The

whole theme of their preaching will be, "Jesus Christ and him crucified." i. Cor. ii. 2. Though preachers have a right to preach the Gospel, and to administer the institutions, yet they must bear in mind, that they are amenable to the church for their conduct, and in no case proceed contrary to the counsel of the church. It is their duty, in transacting the affairs of the kingdom of grace, to always take counsel of the church, when it can be done. He must not think, because he is a preacher of the word, that he is above every member, and can pursue any course he may see proper. It is certain that every member has an equal voice—that is, as much authority in managing the business of the church, as the preachers have. Whenever preachers are entrusted with all the power, (which is quite contrary to the Gospel,) in managing church business, the church is sure to become corrupted: therefore, let the church keep an eye upon their preachers, and see that they always proceed according to the Gospel of Jesus Christ; and it is the duty of the preachers not "to shun to declare the whole counsel of God." Acts xx. 27. That it is the duty of the preachers to administer Baptism, see Mat. xxviii. 19; though it is certain, in cases of great necessity, that helpers or private members, have administered this institution.

Dear reader, after pointing out to you the Administrators of this institution, I shall now treat, in a few words, upon that form which is to be used in the administration of this ordinance. It is certain that there is but one evangelical form to be observed in the administration of this institution, and that we have upon record in the xxviii. chapter of Mathew, 19 verse: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I cannot perceive from reading the New Testament, that we have any authority to alter or

change this form. It is certain that we have no more authority to alter or change this form, than we have to change the mode. Notwithstanding all this, some persons have been so presumptuous, as to administer baptism in a different form. The form used by them are the words which we have in Acts, viii.—namely, “In the name of the Lord Jesus;” and in Acts x. 48. “In the name of the Lord.” But this is no evidence that we may adopt the above phrases instead of the form recorded by Mathew, for certain reasons: One is, that we cannot infer from the expressions, in the name of the Lord Jesus, and in the name of the Lord, that the form recorded by Mathew was not used; and another reason is, that the name of the Lord generally signifies, according to the Lord’s direction—and it is stated by some, that the term Lord in the New Testament, agrees with Jehovah in the Old, and is the same as the form recorded by Mathew; and a third reason is, because no good reason can be assigned, why it was, that the apostles did not adhere to the form given them by their Lord and Master.

It is highly probable, that after repairing to the water, that the apostles were in the habit of praying with the candidates unto God, upon the shore side; for we read in Acts, xvi. 13. “And on the sabbath we went out of the city by a river side, where prayer was wont to be made”—and then follows the Baptism of Lydia and her household; therefore, it is very necessary, before entering the water, for the Administrator to kneel down with the candidate, and supplicate a throne of mercy; after which, let the Administrator lead the subject into the water, and when they arrive at a suitable place, let the candidate kneel down in the water. This posture is certainly very commendable upon solemn occasions, and I verily believe that it was observed by the **first**

christians. If there ever was a time when persons should bow themselves, I do believe it should be done in Baptism; for it is in Baptism that we enter into a covenant with Father, Son and Holy Ghost. After the candidate has bowed himself, he must then make a good profession, before God and many witnesses, as Paul tells us that Timothy did. i Tim. vi. 12. This profession is not only made when the believer is buried in Baptism, but also when he answers those questions which are put to him immediately after he has kneeled in the water; or that is, when he makes a public profession of his faith in Jesus Christ and his word, and of his renunciation of the sinful practices of the world, and of the works of the flesh and of the devil, and covenants and agrees with his God to be faithful and obedient unto his life's end. I ask the question, is this not a good profession? can Adam's children make a better profession? We must all answer it is the best profession the children of men can make. The Administrator will then proceed to baptize the believer, in the name of the Father, and of the Son, and of the Holy Ghost, by immersing him three times in the water.

That this is the primitive mode of this sacred institution, is very evident—which I shall now proceed to make appear; and as it is a disputed point, I shall be the more particular. In the first place, I purpose to prove, that when the first christians administered this ordinance, that they always did it in the water. I shall commence with the baptism of Jesus Christ, and shall cite the believer to what Mathew and Mark recorded concerning this matter. Mathew, iii. 13, 17. "Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him; but John forbade him saying, I have need to be baptized of thee, and comest thou to me. And Jesus answering, said unto him, suffer it to be so

now, for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water, and the heavens were opened to him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo! a voice from heaven, saying. This is my beloved Son, in whom I am well pleased! And in Mark, i. 9, 10, 11. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and he was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased!"

Here we have a full account of the baptism of our adoreable Redeemer. Yes, here the Evangelist gives us plainly to understand, that it was in, not at Jordan, that John baptised Jesus; for they tell us, when he was baptized, he came straightway up out of the water, which could not possibly be, if he had not been in the water. Christ, being the head of the church, and the author of baptism should be looked upon and obeyed in preference to any man. Indeed, he gave us, not only the law of Baptism, but also the example.

John did not only baptize Jesus in the water, but all to whom he administered this institution; for whenever mention is made of the place where he performed the ordinance, the Evangelist pointedly declares that he did it in the water. For example, Mathew, iii. 6. "And were baptized of him in Jordan, confessing their sins." Mark i. 5. "And there went out unto him all the land of Judea and Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." John. iii. 23. "And John was also baptising in Anon, near to Salim, because there was much water there, and they

came and were baptized." It is argued by some that John's Baptism differed from the mode observed by the apostles. To show the fallacy of such argumentations, I must cite the reader to those scriptures, where it is stated that the apostles and others administered this ordinance. And in examining the Acts of the Apostles, we can read in a great many places, of the administration of this institution, but not always of the precise spot where it was performed: for example, we read in Acts, ii. 4. "Then they that gladly received his word were baptized," &c. Acts, viii. 12, "They were baptized both men and women." Acts, xxii. 16, "Arise and be baptized," &c. Acts xvi. 33, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Now, in all these places, the precise spot is not described—the circumstance of the Jailor not excepted, though his baptism is frequently referred to, as an evidence that the institution was not performed in the water; but I ask the question, where do we read that the Jailor was baptized in the prison? I answer, no where in the New Testament. But the Evangelist as though he knew that there would be cavilers in the world, gave us plainly to understand that he was not baptized in the prison, for he tells us that the Jailor "brought them out, and said, Sirs, what must I do to be saved. And they said, believe in the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord; and to all that were in his house." Now from this narrative we infer that the Jailor brought the apostles out of the prison into his house—for the preaching was done in the Jailor's house; "and to all that were in the house," and after the preaching of the word, we are informed—that "he took

them (I understand out of his house) the same hour of the night, and washed their stripes and was baptized, he and all his straightway." And in the next verse, we read: "And when he had brought them into his house, he sat meat before them," &c.

Thus mention is made of the Jailor, taking the apostles before he was baptized, and after his baptism, of his bringing them into his house; and it is highly probable, that a certain department of the prison is what is meant by the Jailor's house. However, it is very certain, if he had not taken them out, he could not have brought them in. The Evangelist does not say where he took them to; but it is certain that the place he took them to, was the identical place where he washed their stripes and was baptized. So, then, in all those passages, no mention is made in what way the apostles administered Baptism; and if it was not for what we can read in the viii. chapter of Acts, concerning Philip's baptizing the Eunuch, it may be, that more persons would be inclined to believe, as many would have us to do, that John's Baptism, as it respects the mode, differed from the mode practised by the apostles. But this is such a clear evidence, that none but obstinate characters will undertake to resist: 38 verse, "And he commanded the chariot to stand still, and they went down into the water, both Philip and the Eunuch, and he baptized him,"—39 verse, "And when they were come up out of the water," &c. This corresponds with the manner that John proceeded in the course of this ordinance.

I have already stated in this work, that John the Baptist, was a preacher of the Gospel: therefore, I shall not trouble the reader again on that subject. Notwithstanding those plain testimonies, that this institution was administered by the first christians in the water, there are persons who endeavor, by preaching and writing, to

persuade the people, that the Greek prepositions, *apo*, *ep* and *cis*, in those passages, were not correctly translated into the English; or that they may be rendered, from, at, to, unto &c.; and read as follows: "And Jesus, when he was baptized, went up straightway from the water," and "They went down to the water." Now, if this were all true, it would certainly alter the case very much, and would favor the mode of pouring, or sprinkling; and this I believe is what our modern quack critics have in view, by condemning those translations.

The reader will bear in mind, it is not all the Greek scholars of our day, who undertake to condemn those translations. No—a very respectable number, and for aught I know a majority to, do warmly vindicate the course pursued by the translators, and give us plainly to understand, that there has been no error committed in the translation of the prepositions in those passages. The translators were certainly better acquainted with the original Greek, than our modern Greek scholars are—because they lived in an age when the language was more familiar, when, in this, our day, perhaps not one man in a thousand has even a smattering knowledge of the language. To hear some men talk about their knowledge of the Greek, one might suppose, that they were capable of conversing and preaching in that language, as well as they can in their mother tongue. But I presume such scholars are very scarce in America.

Reader, you know the meaning of the prepositions *in*, *into*, and *out of*; and these are the words in the above passages which make it very plain that Baptism must be administered in the water. And it may be, that you have no knowledge of the Greek, and as those characters who profess to have a knowledge of that language, do not agree in their understanding of the translation of those Greek prepositions into the English—some in



Baptizing.

favor of the translation, and others opposed to it : this being the case, it is your bounden duty to embrace and obey the word as you understand it, and not as such and such men understand it ; you must understand it for yourself.

Again—As far as I know, all the translations that are extant in the world, which have been made from the original into other languages, do agree with the common English version, as it respects the above prepositions. For example—Luther was also a translator, and his translation, which was into the German, as it respects those Greek prepositions, agrees with our English version. This, one might suppose, would be sufficient to silence all objections that might be made against those passages, which gives us plainly to understand that Baptism must be administered in the water.

There are persons who acknowledge that it is very plain, that John, the Baptist, and others, did administer this ordinance in the water, and yet contend for pouring and sprinkling, from the supposition that it cannot be proven in what way John and the first christians proceeded with the candidate when in the water. I shall now undertake to prove, not only from what learned men have said on this subject, but also from the Testament itself, that the first christians did administer this institution by immersing the believer in the water. That immersion, or an overwhelming in the water, is the ancient mode of Baptism, is very obvious from the meaning of the word itself. I shall, therefore, call the attention of the reader to the signification of the word, as given by learned men—and shall commence with Martin Luther :

He writes thus—“ Baptism is a Greek word, and may be translated a dipping—when we dip something in the water, that it may be covered with water ; and

though it be for the most part almost altogether abolished, for neither do they dip the children wholly, but sprinkle them only with a little water—they ought, nevertheless, to be wholly dipped, and presently drawn out again—for that the etymology of the word seems to require. I would have those that are to be baptized, to be wholly dipped into the water, as the word imports, and the mystery doth signify.” Tome i. fol. 19. Calvin tells us, “The word baptize signifies to dip, and it is certain that the rite of dipping was observed of the ancient church.” Just. lib. iv. 13, 19. Dr. Owen writes thus—“For the original and natural signification of baptize, it signifies to dip, to plunge, to dye, to wash, to cleanse—That no honest man who understands the Greek tongue can deny the word to signify to dip.” Posthumous works, p. 581. Beza writes as follows, on Mat. iii. 11. “The word baptize signifies to dye, by dipping, or washing, and differs from the word *dunar*, signifying to drown, or go down to the bottom, as a stone.” Joseph Mede, on Titus, iii. 2, saith, “There was no such thing as sprinkling, or *rantism*, used in Baptism in the apostles’ days, nor many ages after them.”

I might multiply quotations of the above nature, but the above with the circumstances attending the administration of the institution, as already given, are sufficient. So that we may take it for granted, that the proper signification of the word Baptism is immersion. Again—If we take into consideration what we can further read in the Gospel concerning this institution, it will still make it appear more obvious. For instance—We read in the third chapter of John, that our Savior declared unto Nicodemus, that “Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of heaven.” That the Savior, in this verse, has, an allusion to water Baptism, is very evident,

though there are some who say, that the birth of water spoken of in this verse, alludes to those tears which the sinner may shed on account of his sins. This cannot be true, because the tears are born from out of the sinner, and not the sinner out of the tears. Again—The few tears which the believer may shed, are not sufficient for the believer to be born of water: therefore, in order to this birth, the believer must, in the first place, be buried in the womb of the water, and secondly come straightway out of the water.

That immersion is the scriptural mode of Baptism is very evident from those representations and figures which we have upon record in the New Testament. For example—The apostle Paul, in his epistle to the Romans, vi. 3, 4, 5. “Know ye not that so many of us as were baptized into Jesus Christ, were baptised into his death: therefore, we are buried with him by Baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.” In these verses, the apostle compares Baptism to a burial; and well he may do so, because there is a striking analogy between the burial of a corpse in the earth, and a believer in the water; for they are both covered, or immersed—one in the earth, and the other in water. If you pour a few handfuls of earth upon a corpse, you cannot say that the corpse is buried—neither can you say that a believer is buried in Baptism, when only a few handfuls of water are either poured or sprinkled upon him.

We will insert a few testimonies, from some of our learned Pedit-baptist divines. Doddridge, “Buried with him in baptism. It seems the part of candor to confess, that here is an allusion to the manner of baptizing by

Immersion.”—*Family Expositor, Note on the Place.*

John Wesley, “Buried with him—alluding to the ancient manner of Baptizing by immersion.”—*Family Expos. Note on Rom. vi. 4.*

“St Paul here alludes to immersion or dipping the whole body into the water in baptism; which, he intimates, did typify the death and burial (of the person baptized) to sin, and his rising up out of the water did typify his resurrection to newness of life.” *Wells’ Illust. Bible, on Rom. vi. 4.*

See also Col. ii. 12, “Buried with him in baptism, wherein ye are risen with him through the faith of the operations of God, who hath raised him from the dead.”

And in i. Cor. x. 1, 2, verses, the apostle speaks of a figurative Baptism: Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud, and in the sea.” After the Israelites had left Egypt, and come to the Red Sea, and being pursued by their enemies, the Egyptians, Moses, with the use of his rod, caused the Red Sea to divide assunder, and thus a passage was formed, whereby the Israelites could make their escape. And it was passing through the sea, a wall of water on either side, and the cloud over them, and Moses being their leader, which caused the apostle to say, they were baptized unto Moses, in the cloud and in the sea. It will not do for persons to say that the cloud rained upon them, because the sacred historian informs us that they passed over on dry ground. Exo. xvi.

“Witsius (says Mr. Booth) expounds the place to this effect. How were the Israelites baptized in the cloud, and in the sea, seeing they were neither immersed in the sea, nor wetted by the cloud? It is to be considered that the apostle here uses the term baptism in a figma-

tive sense, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from water. The cloud hung over their heads, and the sea surrounded them on each side ; and so the water in regard to those that are baptized."—*In Paed. Examiner* vol. 1, p. 185.

The apostle Peter, in his 1 epistle, iii. 20, 21, speaks of a typical Baptism : "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water: the like figure whereunto even Baptism doth also now save us—not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." When Noah, and those which were with him, were shut up in the ark, the Lord caused the fountains of the great deep to be broken up, and the windows of heaven to be opened ; and then it was, that the water, like a mighty torrent, flowed together from every direction, in consequence of which, the ark was completely covered, or immersed in the waters of the flood: yet nevertheless, Noah was preserved in the midst of the waters, when all the disobedient were drowned in the waters of the flood. Thus we learn, that Noah, and those who were with him, were saved by water, the water bearing up the ark, and keeping it from sinking. But not so with the disobedient ; the water proved to be their death, for all flesh was drowned in the waters of the flood.

Now this was a type of Baptism, for it is when the believer, in obedience to the command of his Lord and Master, is covered, or overwhelmed in the waters, by Baptism, that he is saved—for it is by water Baptism that he is brought into the ark of the new covenant, which is an ark of safety ; and if he remains in this ark

all the days of his life, he shall be eternally saved. And when he is thus, by Baptism, brought into the ark of safety, then it is that his sins are pardoned, and his spiritual adversaries are drowned, and can do him no harm as long as he abides in the ark of the covenant. Noah was saved when in the ark, but had he gone from the ark, in the midst of the waters, he no doubt would have been drowned. And just so with the believer; he is safe while in the ark, but should he, by his disobedience, step out of the ark, he may be lost. The apostle tells us, that this ordinance is not for the putting away of the filth of the flesh, but the answer of a good conscience, by the resurrection of Jesus Christ. That is, the believer is not immersed for the cleansing of his body, but for the resurrection of the inward man, by the power of Jesus Christ. "I deny not but that there is a great analogy between salvation by the ark, and that by baptism, inasmuch as the one did represent, and the other doth exhibit Christ himself." (Owen on Heb. vol. iv. p. 138.—William's Ab.) The sufferings of our adorable Redeemer are also called a Baptism: Luke, xii. 50, "I have a Baptism to be baptized with, and how am I straitened till it be accomplished." I ask the question, wherein did the sufferings of our Lord resemble a Baptism? Why, it was that the bloody sweat and cruel agony in the garden of Gethsemane, in conjunction with what he had to endure, when his sacred body was fastened or nailed to the rugged wood, and was completely overwhelmed in a sea of sufferings.

Is it not very evident, from those figures and representations, that Gospel Baptism signifies the immersion of a believer in water? And furthermore, if the reader will take into consideration those places mentioned in the Gospel, where this institution was administered, he will have another evidence in favor of immersion.

For example—John administered Baptism in the river Jordan, and in Ænon, near to Salim, because there was much water there. Now, if a few drops of that element would have answered the purpose, there would have been no necessity to resort to rivers and places where there was much water.

It is not my intention in this work, to answer all those frivolous objections which are raised against the mode of immersion—as I would consider it an expense to no purpose; for all those objections are anti-scriptural. But had I a knowledge of a Gospel objection, or such objections as are made from the Gospel, against the mode, then I should feel it my duty to investigate such objections; and if, upon examination, they should appear lawful, then I would cheerfully relinquish the mode of immersion, for that mode which has the Gospel for its support. But as I am unacquainted with any scripture that would militate against the mode of immersion, I do not think it necessary to answer all those objections which are framed from an aversion or opposition to the mode of immersion. However, I shall answer a few objections.

There is one objection made to the mode of immersion, from the supposition that the three thousand that were added to the church on the day of Pentecost, could not have been immersed in one day. To this objection, I would merely observe, that the word does not inform us that they were baptized on that day. But if it even were so, it could have been accomplished. For instance—there were twelve apostles and seventy disciples, making a number of eighty-two administrators. Each administrator would not have had more than thirty-seven to baptize; which, I am satisfied, could have been done in less time than a half day.

The advocates for pouring, refer us to the pouring out

of the Holy Spirit, as though that had an allusion to Baptism. To this, I would say, that Baptism is no where said in the Gospel, to be a type of the pouring out of the Holy Spirit. Again—the advocates for sprinkling refer us to the Bible in support of their mode; Isa. iii. 15, “So shall he sprinkle many nations,” &c.; and in Eze. xxxvi. 25, 26, “Then will I sprinkle clean water upon you,” &c. These passages have no allusion to Baptism; for in John we read, that “Christ baptized not any, but his disciples.” John, iv. The baptism of the Holy Ghost is frequently referred to in support of the mode of pouring or sprinkling—Mat. iii. 11, “He shall baptize you with fire, and with the Holy Ghost;” Acts, i. 5, “For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence.” Now let us examine into this Baptism of the Holy Ghost, and see whether there was not an immersion in this matter; if not, I shall find myself at a loss to account why it was that John the Baptist, and the apostles, called it a Baptism for the fulfilment of this glorious promise; Acts, ii. 1—4, “And when the day of Pentecost was fully come, they were all with one accord, in one place; and suddenly there came a sound from heaven, as of a rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” From reading the above verses, we can see the great propriety of terming this miraculous gift of the Holy Spirit, a Baptism, from two expressions in the above account:—First, it is said, that the house in which they were was filled with the Holy Ghost—of course, they were externally immersed with the Holy Ghost; and secondly, the disciples, were filled with the Holy Ghost, thus they were

internally immersed with the Holy Ghost. The words filled make it very plain. It may be that I shall again have occasion to call the attention of the reader to this Baptism.

There is another objection raised against the mode of immersion, founded upon a certain word in relation to Baptism—I allude to the word, with: “I baptize you with water.” Mat. iii. 11; Mark, i. 8. For my part, I cannot see wherein this expression militates against the mode of immersion; for it was with water, and nothing but water, that this institution had to be administered. They tell us, that by plunging the believer into the water, we baptize the water instead of the believer. Let us try this objection, when applied to other matters, and see how it appears: For instance—were I to ask a dyer of stuffs with what he colors his cloth, and he would answer me with a certain liquor; now from this answer, according to the above objection, we must infer, that in prosecuting his business, he pours, or sprinkles the dye upon the cloth—which is no such thing; for all dyers dip their stuff in the tincture, or color; and in certain countries it is quite common for them to say, that they baptize, or immerse their stuffs. But I presume that this objection took its rise from the idea, that Baptism is an emblem of the falling, or pouring out of the Holy Spirit; which objection I have already answered.

Some of the objectors to the mode of immersion, tell us that it is very indecent for men and women to go into the water. All I have to say to such characters is, let them endeavor to overcome the lusts of the flesh, and then they will not see any indecency in immersing the believer in the name of the Lord Jesus Christ; and if they should be unacquainted with the rite of circumcision, I would advise them to ascertain in what way it was administered. I think that knowledge of this Jewish rite would be of great service to them.

Again—They tell us that it would be instant death for some persons to go into the water and be immersed. Let this be a truth or an untruth, I have never as yet seen an instance of this kind; neither did I ever meet with a person who told me of an individual who had injured his health, much less shortened his days, by being immersed in compliance with this institution. I have known persons who were in a delicate state of health, and others who were in a natural state of sickness, who were baptized by immersion, and from all appearance, did not receive the least injury.

I believe that I have answered the principal objections that are made against the mode of immersion. Again—There are great numbers who agree with me, and contend warmly for the mode of immersion, and yet do not administer the institution by a trine immersion, which is as obvious as that Baptism signifies immersion. In the first place, I contend from the apostolic commission, baptizing them in the name of the Father, and of the Son and of the Holy Ghost, that if this institution be properly administered, the believer must be plunged three times in the water, in the name of the Father, and of the Son, and of the Holy Ghost. I ask the question, is there not a material difference between baptizing in the name and in the names of the Father, and of the Son, and of the Holy Ghost? I answer, there is a very great difference. To baptize in the names of the Father Son and Holy Ghost implies but one immersion—whereas, to baptize in the name of the Father, and of the Son, and of the Holy Ghost, implies a trine immersion. Notwithstanding this explanation, some still contend there is no difference. They tell us, in immersing the believer, they pronounce the three names of the Most High, and that is all that is necessary.—Now, this would do very well, if Christ or the apostles,

had said so. But Christ tells us to baptize in the name, and this can only be done by immersing the believer in each of those three high names.

That the Ancient Fathers understood by the charge, or commission, which Christ gave to his apostles, a trine immersion, is very evident from what they have written upon the subject. And those ancient Fathers whom I shall quote, shall be such as are held in high repute by those who administer Baptism by immersion. Ambrose, in his Treatise upon the Ordinance, says—"Thou wast asked at thy Baptism, dost thou believe in God, the Father Almighty? and thou didst reply, I believe, and thou wast dipped—and a second time thou wast asked, dost thou believe in Jesus Christ, the Lord? thou didst answer again, I believe, and thou wast dipped a second time—the question was repeated, dost thou believe in the Holy Ghost and the answer was, I believe, then thou wast dipped a third time." Jerome says—"We are thrice dipped in the water, that the mystery of the Trinity may appear to be but one. We are not baptized in the names of the Father, Son, and Holy Ghost, but in one name, which is God's; and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one Baptism." (See Watson's Dictionary.) And if the reader will examine Buck's Theological Dictionary, concerning the tenets of the Greek Church, he will find that they administer Baptism by immersing the believer three times in the water. And it is quite common to hear the advocates for one immersion say, that "Baptism is a Greek word, and that the native Greeks must understand their own language better than foreigners, and that they have always understood the word Baptism to signify dipping; and therefore, from their first embracing christianity to this day, they have always baptized, and do yet baptize,

by immersion"—and never once tell their hearers that the Greeks do also administer Baptism by a trine immersion. The cause is obvious—it would militate against their course of proceeding; and why should we be so partial in our investigations after truth?

And Tertullian tells us in what way the first christians administered Baptism: "When we go to the water," says he, "that we make the beginning with Baptism, we bear witness there, the same as we did before in the congregation, under the hand of the overseer, that we renounce the devil with all his adherents and angels—after which we are immersed three times." I will take the liberty to select a few testimonies from a small work entitled "The Scripture Guide to Baptism," by R. Pengilly, and published by the "American Baptist Publication Society." Page 73. The Pantologia, under the article 'Greek Church,' thus explains—"That part of the Christian church which was first established in Greece, is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Sybia, Arabia, Messopotamia, Syria, Cilicia, Palestine, &c. It may be observed that amid all their trifling rites, they practice trine immersion, which is unquestionably the primitive manner;" and we have at the foot of the page the following note, "Trine immersion, or immersing the person three times, once in the name of each of the Divine Persons, was in use in the beginning of the third century. It was practiced in England till the sixteenth century and is still rigidly observed in the eastern churches." On Page 75, Basil, A. D. 360: "By three immersions the great mystery of Baptism is accomplished." In Stennett, as above. Mr. Reeves.—"The ancients carefully observed trine immersion, insomuch that by the

'Canons Apostolical,' either bishop or presbyter who baptized without it was deposed from the Ministry. (See the Canons, 42 to 50, Reeves' Apologies of Justin, &c., Vol. 1, p. 97.) Reader, the above Testimonies cannot well be opposed by immersionests, recollecting the source from whence they are published. For example, if they be of a doubtful character, they should not have been published. And reader I must tell you, that I have met with no history of the church, that records the practice of Baptism by single or one immersion in the first centuries of the church. None of the old Fathers of the first centuries of the church that I heard or read of, make mention of single immersion. From this we can safely infer that trine immersion is the oldest mode of Baptism under the Gospel, that we have any account of. There is no doubt but that the Saviour had a particular reason in appointing this ordinance to be administered by a three-fold immersion; and it is certain that we have no right to reject or alter any of Christ's appointments, because he has not seen proper, or we have not been able fully to develop every note in the appointment. And as it respects this important institution, I am fully under the impression, that it is not as mysterious as it is beneficial to the believer; it is by his sacred institution that the believer enters into a covenant with the Father, with the Son, and with the Holy Ghost—as each person in the Godhead takes an active part in the regeneration of the human family, and as the work which each one performs, may not be of the same import, yet it is equally necessary, or it would not have been ordered that the believer should be baptized in each of those holy names, to express his submission and obedience to those different parts which have been assumed by the Godhead, in the salvation and purification of his soul.

Again, if the office which was assumed by the Father,

was the same which was assumed by the Son, and if the office which was assumed by the Son, was the same which was assumed by the Holy spirit, in the salvation of the human family—then I should be at a great loss to account for a trine Baptism. But it is certain that each performs a particular office, and that the sinner is dependent upon one as much as upon the other, for the salvation of his soul. It is the office of the Father to convict the sinner for his sins, which is the intention of the Law; it is the office of the Son to save the sinner, which is the intention of the Gospel; it is the office of the Spirit to sanctify the believer, which is the intention of his operations. James, ii. 9; i John, iii. 20; Rom. vii. 7—13; Mat. i. 21; Acts, iv. 12; Rom. i. 16; i Cor. iv. 11; Tit. iii. 5. I say, then, that honor is due to each person in the Godhead. Hear the voice of Jesus upon this subject—"That all men should honor the Son, even as they honor the Father; he that honoreth not the Son, honoreth not the Father, which hath sent him." John, v. 23. This honor must be manifested in Baptism, which could not be as plainly revealed in one immersion as in a trine immersion.

Now, whether I have, or have not, succeeded in assigning the cause why it is that the believer is immersed three times, will not exempt you from a conformity to a trine Baptism, seeing that the same is plainly commanded. I am aware of certain objections which are raised against a trine immersion. The principal objection is, that there is but one, and not three Baptisms.—This objection is founded upon the 5th verse of the 4th chapter of Ephesians. It reads thus—"One Lord, one Faith, one Baptism;" so that they cannot perceive how three immersions can be one Baptism—which I shall now endeavor to investigate. In the first place, I would say, that in many instances, it takes three objects to

make one thing: For example—The reader is a compound being, consisting of three parts, soul, spirit, and body or matter, and yet is but one person. Again—We all acknowledge there is but one God, and yet it is certain there are three persons in the Godhead; Father, Son, and Holy Ghost. John tells us that “there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one; and there are three that bear witness in the earth, the Spirit, and the Water, and the Blood; and these three agree in one.” i John, v 7—8; and Christ says, “I and my Father, are one.” John, x 30. Thus it appears very obvious from the charge given to the apostles and from the practice of the first Christians, that if Baptism be rightly administered, the believer must be dipped, or immersed three times in the water.

And again—I believe it ought to be done face forwards, and not backwards. We can read no where in the Bible, or Testament, of any of the institutions or appointments of God being observed by presenting themselves before God upon their backs. Nay, in all those various examples for the worshipping of the true God, in the Holy Scriptures, not one is to be found in which the posture of falling upon the back was observed. The attentive reader, by examining the scriptures, will find, that the posture of kneeling and falling upon the face, was observed by the old Fathers, Jesus Christ, and the apostles, in divine worship: and as we have no command, nor example, for the posture of falling upon the back, therefore I consider it not a divine posture;—and as Baptism is a great institution in which the attention of the whole Godhead is attracted by the believer, therefore, kneeling, and falling upon the face will be observed in the administration of this sacred ordinance.

Again—As Baptism is an institution by which the be-

liever is brought into the house of God, it would therefore be very insignificant for the believer to observe the posture of falling upon the back in the performance of this institution. I shall now proceed to examine the grounds upon which the posture of throwing the believer upon his back, in the administration of Baptism, is founded. The advocates for this posture tells us, that Baptism is compared to a burial, and that we do not bury our dead upon their faces; and for the support of this assertion, they refer us to what the apostle Paul has declared in his epistle to the Romans and Colossians, concerning Baptism. In his epistle to the Romans, vi. 4. "Therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—and in Colossians, ii 12, "Buried with him in Baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead." For my part, I cannot see that these passages in the least justify such a course of procedure in the administration of Baptism, in as much as it cannot be inferred, that the apostle has any allusion whatever to that posture in which we lay our dead in their graves. It is certain that the apostle, by the word buried in those two passages only alludes to the overwhelming, immersing, or covering the believer in water by Baptism; and also what the same prefigures—namely, the death and burial of the old man, and resurrection of the new man, through faith of the operation of God, who hath raised Christ from the dead: therefore the apostle gave the believer to understand, that the old man, or body of sin is to be buried, which is denoted by immersion; and when the believer rises up out of the water, he makes a figure of the resurrection of the new man; and his coming forth out of the water,

denotes that he will henceforth walk in newness of life.

That the above is a correct explanation, is very clear from the preceding and succeeding verses—though it is sometimes argued that the apostle alludes to the resurrection of the body at the last day. In answer to this, I say it is very clear to me, that the apostle in speaking of Baptism in those verses, has no allusion to the resurrection of the body; for he speaks of it as having taken place, “Ye are risen,” so the reader cannot help but see the truth of my remarks upon this subject. When we bury a corpse in the earth, we do it in the full hope of its being raised again in the morning of the resurrection: but not so as it respects the burial of the old man, the design of which is, that he should remain in the sea of forgetfulness, and never more rise and rule in the heart of the believer;—so that there is to be no resurrection of the old man, but of the new man.

After the believer has been immersed in the name of the Father, and of the Son, and of the Holy Ghost, then it will be the duty of the Administrator to lay his hands upon the head of the believer, and at the same time call upon the name of the Lord, in behalf of the believer. That the laying on of hands ought to be observed, see Acts, vi—6, viii—17, Heb. vi—2. It will not do for any to say, that the laying on of hands is a dead work, because the apostle, in Hebrews, where he speaks of Repentance, Faith, and laying on of hands, (as being the first principles of the Christian Religion,) also makes mention of dead works. The dead works which he alludes to, are the works of the flesh and not Repentance, Faith, Baptism, laying on of hands, &c.

CHAPTER IX.

THE REMISSION OF SINS AND RECEPTION OF THE HOLY GHOST, AND THE KINGDOM OF GRACE.

It is certain that we have no promise in the Gospel of the forgiveness of sins, before Baptism, where it is in the power of the subject to obtain it. As God will not require impossibilities from any of his creatures, therefore all those who have not got it in their power to conform to Baptism, will not have to answer on that head; but those who have it in their power to manifest their obedience, by performing the commands of Jesus, they must do so in order to the salvation of their souls. The terms of the Gospel in order to salvation, are Repentance, Faith and Baptism, and the promise is, the remission of sins, and the reception of the Holy Ghost.—That Repentance, Faith, and Baptism, are the prerequisites to salvation. Read: “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.” Mark xvi. 15—16. “Men and brethren, what shall we do? Then Peter said unto them, Repent, and be Baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts ii. 37—38.—“Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the the name of the Lord.” Acts, xxii. 16. Now these prerequisites are connected,—and what God hath joined together, let not man put assunder. If we say that baptism is not essential to salvation, we can upon the same ground, say that Faith and Repentance are not essential, because Faith and

Repentance are connected with baptism. We hear it sometimes asserted that the meaning of Peter's answer to the Penticostian enquirers (see Acts ii. 37—38,) was that they should be baptized, because their sins were forgiven them. Why then not also say that they should repent because their sins are forgiven them.

The believer having proceeded agreeably to the word of God, and having arrived to that state in which God had declared that he would pardon sin, and as God cannot lie, the believer may rest assured, that all his former sins are pardoned, it matters not how numerous they have been. Yes, if they had been as numerous as the hairs of his head, or, as the Lord declared by the mouth of the prophet Isaiah, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah, i. 18. It is God who pardons sin, and who alone can give the Holy Spirit. It is not in the power of man to forgive those sins which have been committed against God; neither can he give the Holy Spirit. This is what the believer must expect from the promise of God: well, God has promised, by the mouth of Peter, upon the sinner's repenting and "being baptized, in the name of Jesus Christ, that he should obtain the remission of sins and receive the gift of the Holy Ghost," Acts 11—38.

Thus the believer has the very best evidence of his acceptance with God; having the word and Spirit to testify to his adoption. Paul tells us, that "The Spirit itself beareth witness with our spirits that we are the children of God, and if children then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him that we may also be glorified together." Rom. viii. 16—17. Yes, now it is, that the believer is born again. Solomon, in his Songs, iv. 12, beautifully describes the state of the believer immediately after his baptism:—

“Behold, thou art fair, my love ! behold thou art fair ! thou hast doves eyes within thy locks ; thy hair is as a flock of goats that appear from mount Gilead ; thy teeth are like a flock of sheep that are even shorn, which come up from the washing, whereof every one bare twins, and none is barren among them.”

The believer has an internal and external evidence of his being a child of God : the word bears testimony in his favor. The believer, by examining the Gospel, finds, that he has proceeded agreeably to the word ; and, in examining his heart he perceives that he is operated upon by a Spirit which precisely agrees with the Gospel.—Thus he feels himself greatly attached, not only to a part but to the whole of the word of God. Therefore, I contend, from the course pursued by the believer, that he has a spiritual mind—for, if the word of God be truth, it cannot be otherwise ; for you may read the Gospel from morning till night, and from one year to another, and you will find there is no other way for the sinner to be saved, than by a conformity to that order which God has so plainly revealed in the New Testament. We may then say in truth, that men or women, who from their hearts, believe in Jesus Christ, and do sincerely repent of their sins, and are baptized in obedience to the command of Jesus, do obtain the pardon of all their sins, and receive the gift of the Holy Spirit. I am aware that there are vast numbers will differ with me on the subject of Baptism, not only as to the observance of the institution, but in that I connect Baptism with the forgiveness of sins. They look for the pardon of their sins from a conformity to the doctrines of Faith and Repentance alone—and say, whenever this is performed, then it is, that the sinner obtains the remission of his sins : it is true, Faith and Repentance are the first points to be observed by the sinner. This will be disputed by

none who have a knowledge of the New Testament.—And next to Repentance is Baptism, and then it is, that the sinner has the promise of the forgiveness of his sins: “Repent and be baptized, every one of you, in the name Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit”—and “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.” We read nowhere in the Gospel, that Christ or the apostles declared that Baptism is not connected with the forgiveness of sins, or that the believer can obtain the forgiveness of his sins without Baptism. The apostle tells us, that Christ hath appointed a washing, or bath of regeneration: Ephesians v. 26, “That he might sanctify and cleanse it with the washing of water by the word,”—Titus, iii. 5, “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.

That the apostle, by this washing of regeneration, alludes to water Baptism, is very evident, in that he says the washing of water by the word—namely, Father, Son, and Holy Ghost. For persons to say that the Spirit alone, is the bath of regeneration, will not answer, seeing that the apostle speaks of the washing of regeneration, and also of the renewing of the Holy Ghost. That Baptism is a renewal of the Holy Ghost, a bath of regeneration, which Christ has appointed in his church, may be plainly inferred from the above passages; and I do not see why any should be so obstinate as to refuse to step into this bath of regeneration, when the same has been appointed and sanctified by the great head of the church.

Lest the reader should suppose that I am solitary upon this subject, I will now prove that it was the prevailing belief of the primitive Fathers: Menno Simon,

in his book, written in the Low Dutch, page 767, says—
“For though we may by night and day, seek with ever so much earnestness, we shall not find more than one Baptism in water which is pleasing to God, expressed and contained in the word of God—to wit, the Baptism in Faith, commanded by Christ Jesus, preached, and practised, and understood as a taking away and absolution from sins.”

Thus it is plain that Menno Simon understood the Gospel so as to believe, that in Baptism the believer obtains the absolution of his sins,—Calvin expresses himself in the following manner, *Just. lib. 4, xv. 327*:
“Baptism resembles a legal instrument, properly attested, by which he assures us that all our sins are cancelled, effaced, and obliterated, so that they will never appear in his, or come into his remembrance, or be imputed to us; for he commands all who believe, to be baptized for the remission of their sins. Therefore, those who have imagined that Baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in Baptism; which is, that we ought to receive it with this promise, ‘He that believeth and is baptized, shall be saved.’”

John Wesley, in his *Comment on the New Testament*, page 350, speaks very plain on this subject. He says—
“Baptism, administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the Primitive Church, bestow this (pardon) on any, unless through this means.” Again—If the reader will examine the reformed creeds of the Episcopalian, Presbyterian, Methodist, and Baptist denominations, he will find, that they all agree more or less with my remarks concerning Baptism for the forgiveness of sins.

It is common to hear persons say, that water cannot wash away sin, and that one drop of that element is as good as the ocean, as it respects Baptism. Reader, depend upon it, that such expressions are indicative of a proud rebellious mind; notwithstanding I also believe that mere water cannot wash away sin—no, there is nothing that we can do that will wash away our sins; but God can wash them away. But in what way does he do it? I answer, by use of means; and the means which he has appointed for that purpose, are plainly delineated in the Gospel, and furthermore, we have no evidence to believe that God will save us without the use of means: therefore, all such like expressions as above stated, are indicative of a rebellious heart, because they operate against heaven's appointments. I never as yet heard an individual say he believed that mere water would wash away sins. But I have heard numbers say, that Baptism was a means which God had appointed for that express purpose; and as it respects what is said concerning the quantity of water used in the institution, that one drop is as good as the ocean, I answer it would be strictly so, if God had so ordered it. But he has not said so; therefore I deny the assertion.

If we do not observe the institutions agreeably to their appointment, we had a thousand times better not meddle with them; for it is a crying sin to alter heaven's institutions. It was said to Saul, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts, xxii. 16. Thus we learn, that in the use of such means, which Christ has appointed, we can have our sins washed away. Baptism is viewed by many as a very simple performance. It appears so little in the eyes of some people, that they cannot believe that it is connected with the forgiveness of sins. Now if such persons were well versed in the Holy

Scriptures, they might know that God has always proceeded in great simplicity towards the human family. For example—With what great simplicity did God deal with Adam in Eden's garden! The prohibition was very simple: "And the Lord commanded the man, saying, of every tree of the garden thou mayest freely eat, but the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. ii. 16. 17. What simplicity!—the eating of a certain fruit! But oh! what was the result of disobedience? Thou shalt die! death temporal and death spiritual. Thus we learn, that Jehovah, from the first, appointed a very simple law.

Reader, acquaint yourself with the Levitical Dispensation; it will be of great service to you. A knowledge of that dispensation has a great tendency to fortify the mind against those objections which are made in opposition to the institutions of the New Testament.

We have a very simple institution, appointed in the camp of Israel: "And the people spake against God and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness, for there is no bread, neither is there any water, and our soul loatheth this light bread; and the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Numbers, xxi. 5, 6. This dreadful affliction was a just visitation of their provocation, and it had the desired effect—for it completely humbled them, so that they made a confession of their conduct, and besought Moses to intercede in their behalf: 7th verse, "Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee—pray unto the Lord that he take away the serpents from us; and Moses prayed for the people, and

the Lord said unto Moses: Make thee a fiery serpent, and set it upon a pole, and it shall come to pass that every one who is bitten, when he looketh upon it, shall live." Now, if Moses had possessed the same mind, like many people in this our day, he would not have gone to work, and invented, or administered, the means according to God's appointment. But Moses was very faithful in administering all God's appointments, without the least alteration or variation. How different from many who give themselves out for preachers of the Gospel! Instead of administering the institutions as they were appointed, they will tell the people that such and such are not to be administered; and in those that they pretend to administer deviate very much from the original appointments: 9th verse, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Was not this a very simple appointment? and had not the Israelites as much room to cavil and object to the appointment, upon the grounds which are generally occupied in reference to Baptism? Yes, they might have said, with as much propriety, that there was no healing virtue in the brazen serpent; and wherein should they be benefited from a conformity to such a non-essential institution? as for persons to say, water in Baptism cannot wash away my sins, and wherein shall I reap any benefit from conforming to such a non-essential ordinance? Now, I do not believe, that it was the brazen serpent that cured the serpent-bitten Israelites; but I contend, that if they had not observed the appointment, they could not have been cured. They might have had recourse to whatever means they saw proper—death would have been their portion. It may be asked by some, if the serpent of brass did not cure them, what was it that cured them?

I answer, it was the word of God. The prophet tells us, that there was no plaster or remedy to be found in all Israel, for the cure of the sting of the serpent, and that it was the word of God that cured them. If God had not provided a means for Israel, they might have done and made use of every means that they could devise, yet they could not have been saved. Furthermore, they might have put up as many brazen serpents as there were men in Israel, and beheld them from morning till night, and if they had not been appointed by the Lord, they could not have been cured.

Just so as it respects the institutions of the New Testament. If God had not undertaken for us, and appointed a remedy, we might have done all that laid in our power, and yet not be saved. We might have observed Baptism, and every other means of the New Testament, and if they had not been appointed by the Lord Jesus Christ, we could not have been saved. It will be acknowledged by all who believe in a Supreme Being, that God could have destroyed the serpents, or preserved Israel from receiving any hurt by them, without making use of the means he did: but this is not the way that God deals with the children of men—he works by means.

I shall call the attention of the reader to the downfall of Jericho: “Now Jericho was straightly shut up because of the children of Israel; none went out. And the Lord said unto Joshua, see, I have given into thine hand Jericho and the king thereof, and the mighty men of valor. And ye shall compass the city, all ye men of war, and go round about the city once—thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of ram’s horns, and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to

pass, that when they make a long blast with the rams horns, and while ye hear the sound of the trumpet, all the people shall shout with a great shout, and the walls of the city shall fall down flat, and the people shall ascend up every man straight before him." Josh. vi. 1, 5. The Lord was very particular in delivering his word unto Joshua, and Joshua was likewise very particular in delivering his word unto the people, and the people were also particular in observing the same; and well might they have done so—for had they erred in the least from the word of the Lord, his word would not have been given into their hands—for instance, had they not been particular in compassing the city once on every day for six days—had some days been omitted by them, and upon the seventh day but six times—do you suppose that the wall would have fallen flat to the ground, and they succeeded in taking possession of Jericho? I answer no. Well, then, was it their strict obedience to the word that gave them possession of Jericho? I answer, no. Please tell us what, and who it was that gave them possession of Jericho? I answer, it was the word of the Lord; and it is certain, that if Joshua and the Israelites had not strictly observed the word of the Lord, the Lord would not have given Jericho into their hands. O, how powerful is the word of God! what wonders have been accomplished by and through that eternal word!

We read in the 1st chapter of the Gospel according to John, "In the beginning was the word, and the word was with God, and the word was God—the same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not." And Paul tells us,

"Through Faith we understand that the worlds were framed by the word of God, so that the things which are seen, were not made of things which do appear." Heb. xi. 9.

The Universe, and all things that are therein, were created by the word of his power; yes, it was by the command of his word, that the worlds were framed and brought forth. See Psalms 148th. And all things natural and spiritual, which he has done, and still does, are created by the word of his power. The word was made flesh—that is, the powerful word of God assumed our nature, and thus dwelt among men; and the darkness of men was so great, that but a few comprehended that life-giving word in the person of our Emanuel, notwithstanding there are people who say that the word of God is a dead letter, and found their assertion on 2 Cor. iii. 6. "For the letter killeth," but to show the fallacy of this view of the text, we declare that the apostle has a reference to the legal dispensation and not the doctrine of Jesus Christ. The word of God revealed by Jesus Christ is no where in the Testament styled a dead letter, but contrarywise, life and spirit. "The words that I speak unto you, they are spirit, and they are life." John vi. 13. The power of God unto salvation. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek." Rom. i. 16. Sharper than any two edged sword. "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. The word will judge us in the last day. "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the

same shall judge him in the last day." John xii. 48

Dear reader, do you not perceive how the word of God was manifested in and by the Lord Jesus Christ: "By the word of his power he cast out devils, and healed the sick." Mat. vii. 16. "He cured the leprosy, he gave life to the dead." Mat. ix. 25, Luke, v. 13. "He raised the dead." John, ix. 43, 44. "He opened the eyes of the blind." John, ix. 7. &c. And in the performance of those miracles; Jesus generally made use of means—a touch of his hand. He required Faith, and particularly as it respects the individual who was born blind; he spat on the ground and made clay of the spittle, and he annointed the eyes of the blind man with the clay, and said unto him, go, wash in the pool of Siloam, (which is by interpretation, sent.) He went his way, therefore, and washed, and came seeing. Now Jesus could have given sight to this man without making use of the means he did; and I do believe, that notwithstanding the means which Jesus made use of, if this man had not gone to the pool and washed, he would not have got his sight.

Reader, it is by this word of God that we are made new creatures, and obtain the victory over death, hell, and the grave. Many are ashamed of the word of God; but what hath Jesus said: "Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark, viii. 38. It is by Faith, Repentance, and Baptism that the believer obtains the pardon of his sins, and is born into the kingdom of grace. He is now a subject of that kingdom which Jesus Christ declared, "is not of this world." John, xviii. 36. It is a spiritual kingdom, and of this kingdom Jesus Christ is king; and all those who are just born

into this kingdom are but babes in Christ Jesus; they are not young men much less fathers in the Lord. As John, that beloved disciple, hath written, "I write unto you, fathers, because ye have known him that is from the beginning; I write unto you, young men, because ye have overcome the wicked one; I write unto you, little children, because ye have known the father." i. John, ii. 13.

That there is a growth in the christian religion, and that the believer, who has just stept into the will of God, is but a babe in Christ, is very clearly revealed in the word of God. Heb. v. 12, 14, 1 Pet. ii. 2. The believer must not conclude, because he is a subject of the kingdom, that he has nothing to do. No—for now it is, that he is entered upon a state of purification. I admit the truth, that should the believer be removed from time to eternity whilst in a state of infancy in the Lord, that his infantile state will be no barrier to his admittance into the kingdom of glory. But I contend, that if he should be continued in being for some time after his adoption into the family of God, that it is his privilege, yea, his bounden duty, to arrive at a state of sanctification. Immediately after his adoption, or Baptism, it is his duty to go on to perfection—from one degree of grace to another, unto a full state of sanctification. Should he be called away when in a progressive state, and has not had time to arrive at as high a state of perfection as others, he will nevertheless, according to the will of God, be considered an heir of the kingdom, and will be rewarded according to the deeds done in the body. When any one becomes a member of the church of Christ, he is to be taught all the privileges, laws, and institutions of the kingdom.

When our dear Redeemer commissioned his apostles, he charged them in the first place to teach the nations—

that is, instruct Adam's family the great lesson of human depravity, and the great necessity of "repentance towards God, and faith in our Lord Jesus Christ,"—and secondly baptize them in the name of the Father, and of the Son, and of the Holy Ghost,"—and thirdly, "Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world." Mat. xxiii. 19. 20.

It cannot be expected, that those who have not subjected themselves to the kingdom of grace, can observe those precepts which are only binding upon those who have entered into a covenant with God. There are precepts, which Christ gave to his church, which cannot be performed by any but such as are born of water and of the Spirit; which precepts I shall have occasion to remind the reader of, as I pass along.

When our Lord and Saviour, Jesus Christ, was baptized, he did not say that his work was finished. It was not until he was nailed to the cross, and had suffered, the just for the unjust, that he cried out and said, "It is finished." So, in like manner, when the believer is baptized, he cannot say that the work is finished; for the work of purification has just commenced. Now it is, that he is to be proved, for God will prove all those who enter into a covenant with him. The Lord did not prove Adam until he was put into the garden: neither will God prove any of the children of men until they enter into a covenant with him, and become members of his church. If the reader will examine the Bible, he will find, that God always proved his children—it is done for their purification. When Abraham, the father of the faithful, had received the promises, that in his seed all the families of the earth should be blessed—that they should be as numerous as the stars of heaven—and when Isaac was born, God did tempt or prove him, (see

Gen. xxii chap.) and said unto him, Abraham, and he said, behold here am I. Abraham was ready for the trial; his expectations were raised to the very highest pitch, and he looked forward with a pleasing prospect to that time, when his seed should become very numerous and all the families of the earth should be blessed. But it may be that it had never entered his mind, that he should have to be tried with such a fiery trial, Yes, the children of God are frequently not aware of the temptations which await them. But it is their privilege to be at all times in a state of readiness to meet those trials and tribulations which are so common to the children of God.

Abraham was no doubt qualified for that heart searching trial through which he had to pass. It was said unto him, take now thy son—and to increase the trial, it was added, thine only son, Isaac, whom thou lovest; (no doubt but that Abraham listened with great attention to know the intent of the message;) and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. What could have been the thoughts of Abraham upon that solemn occasion? One might have supposed, that he reasoned the matter thus with himself—Am I deceived? was it really the voice of the Lord? and if so, did he certainly mean what he said? must I take my son, Isaac, the seed of my body, in whom I expected the fulfillment of a glorious promise? But if I shed his blood and burn his body to ashes, how is this promise to be fulfilled, seeing that Isaac is my only son? We do not read that he told Sarah what he had been ordered to do; no, he kept it to himself. We are not informed that he developed the matter to any person—but in the morning, after he had received the message, he rose up early and saddled his ass, and took two of his young men with

him, and Isaac, his son, and clave the wood for the burnt-offering, and rose up and went to the place of which God had told him. Then, on the third day, Abraham lifted up his eyes and saw the place afar off. Thus three days elapsed before the event had to take place, that he might be fairly proved. And Abraham said unto his young men, abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood and the burnt-offering, and laid it upon Isaac, his son; and he took the fire in his hand and a knife, and went both of them together—How astonishing!—how coolly and deliberately Abraham proceeds in the transaction of this solemn occasion! And Isaac spake unto Abraham, his father, and said, my father, and said here am I, my son; and he said, behold, the fire and the wood, but where is the lamb for the burnt-offering. Does it not appear like everything that was calculated to increase the trial that had to take place! What endearing words! my father! my son! Reader, are you a parent? if so, place yourself in Abraham's stead. What would have been your feelings in this stage of trial? Little did Isaac think that he was the intended victim. One might have supposed that Abraham could no longer refrain—that his heart would be broken to such a degree as to cause him to reveal the whole matter, and disobey the word of the Lord. But not so. Abraham gave his son a very beautiful answer; he referred the matter to the Lord: My son, God will provide himself a lamb for the burnt offering. When Abraham arrived at the place where he was to offer up his son, he very orderly went to work, (I do not suppose that he showed any distress, so as to be noticed by Isaac—he was engaged in the performance of the word of the Lord,) and built an altar and laid the wood in order, (and then it was made manifest

that Isaac was the victim,) and bound Isaac, his son, and laid him upon the altar upon the wood; and Abraham stretched forth his hand and took the knife to slay his son. But now it was enough; Abraham proved faithful, and that was what God wished him to be; Isaac was already slain in his heart. An angel of the Lord was despatched to express the Lord's approbation of his conduct, and he charged Abraham not to lay his hand on the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. The Lord, in order to express his approbation of Abraham's conduct, more fully rehearsed the promise, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed, as the stars of the heavens, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Now, this was the result of Abraham's obedience—whereas, if he had disobeyed the voice of the Lord, he would have incurred his disapprobation and sore displeasure. And in like manner God deals with all his children.

In the course of time God also proved Abraham's seed. After the Israelites were baptised unto Moses in the cloud and in the sea, and had also received the promise, God did prove them, before they got into possession of the promise, that it might be made manifest who among them would obey his voice, and thereby be worthy to obtain the fulfilment of the promise." Exo. xvi. 40: "Then said the Lord unto Moses, behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." Exo. xx. 20. This trial of Israel lasted something like forty years, and out of the vast number of six hundred thousand men, &c.,

but two, namely, Joshua and Caleb proved faithful and entered into the promised land. The apostle Paul tells us the cause why they could not enter in—namely, unbelief. Now unbelief does not arise from want of evidence but from want of love. They did not relish the word of God; they had evidence sufficient to cause them to rely upon the word of God; they had a knowledge of the wonders which he performed in Egypt; they had not forgotten the dividing of the Red Sea, &c.—But so it was, they were a stiff-necked and rebellious people; they revolted against the word of God, and that proved to be their overthrow. And the apostle gives us plainly to understand, that those things which happened unto Israel were for our example; i Cor. x. 11, “Now all those things happened unto them for examples, and they are written for our admonition on whom the ends of the world are come.” And if we come down to the New Testament, we read in the Gospel according to Mathew, that it was after, and not before Baptism that our dear Redeemer was proved. Yes, immediately after he was baptized, he was led up into the wilderness to be tempted by the devil. His whole life was one series of temptations and afflictions; but in the midst of all, and to the last, he never sinned—but lived and died in a state of obedience to the will of his father. He could at any time appeal to his most inveterate enemies to convict him of sin. He frequently declared, that he “came not to do his own will, but the will of his father which was in heaven.” John, vi. 38; and “that it was his meat to do the will of him that had sent him, and to finish his work,” John, iv. 34. Jesus Christ, the captain of our souls’ salvation has gone before us, and has given us, (the subjects of his kingdom,) our orders, Mat. xvi. 24—“And he that taketh not his cross, and followeth not after me, is not worthy of me,” Mat. x. 38—

"Then said Jesus unto his disciples, if any man will come after me, let him deny himself and take up his cross daily and follow me." Luke, xiv. 27, Mark, viii. 34. From this the disciple of the Lord may learn, that old self is to be denied, and Christ is to be obeyed: "For whosoever will save his life, shall lose it, but whosoever will lose his life for my sake, the same shall save it." Luke, ix. 24. Christ, in all things is to be observed. Yes, the believer must at all times have an eye upon Jesus Christ. If not, of course he cannot keep in his footsteps. How careful then must the believer be, that he may at all times be found upon the narrow way! The way which Jesus Christ himself has trod, as the poet very beautifully observes :

"Jesus my all to heaven is gone,
 "He whom I fix my hopes upon ;
 "His track I see, and I'll pursue
 "The narrow way, till him I view."

Hear the command of Jesus : Mat. vii. 13—14, "Enter ye in at the straight gate ; for "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." How many? why all those who are under the power and control of the carnal mind, and thus live in open hostility to the word and will of God. And the cause of their so doing is, "Because straight is the gate and narrow is the way, which leadeth to life, and few there be that find it." And why so? Because it is so contrary to nature. The carnal mind in man is to be crucified ; for it is certain that the fallen nature in man cannot be made subject to the law of God, as Paul tells us in his epistle to the Romans, viii. 7, "Because the carnal mind is enmity against God for it is not subject to the law of God, neither indeed can be" Therefore in order to the crucifixion of the old

Adam, or that corrupting nature in man, the believer must be willing to receive the Baptism of suffering, or the Baptism of fire. When the mother of Zebedee's two sons, requested of Christ that her two sons might sit, the one on his right and the other on his left hand in his kingdom, Christ gave her to understand, that in order to this, the Baptism of suffering would be indispensably necessary; and "that his father would give it unto all them for whom it shall be prepared." Mat. xx. 20—23. And John, the Baptist, in speaking of Jesus Christ, declared that he "would baptize with the Holy Ghost and with fire." Mat. iii. 11, Luke, iii. 21. This Baptism is very necessary to the purification of the believer; for it is certain, as we have already stated, that the believer in order to his purification, must suffer the death of old Adam: therefore we may truly say, that we cannot be saved without suffering—for all they that would save their fallen nature shall lose their souls.

Jesus Christ devised a plan upon which every son and daughter of Adam can be saved. Yes, the doctrine which he taught, if received in the love of it, will effectually crucify us to the world, and the world to us. Gal. vi. 14. The apostle speaks, in several places, of the crucifixion of the old man. See Rom. vi. 6, Gal. ii. 20—24. The believer having the spirit of Christ, will also have the love of God shed abroad in his heart.—Rom. v. 5. He is therefore qualified to run the race which is set before him, and also fight the good fight of Faith. He is now a soldier of the cross, and must calculate on meeting with crosses, trials, and difficulties, and much suffering. It is his privilege at all times, to have on the whole armor of God—and, oh! how necessary, seeing that we have such a host of enemies to contend with, as the apostle has declared, Ephesians, vi. 10: "Finally my brethren be strong in the Lord, and in

the power of his might ; put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places ; wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. “Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of peace—above all, taking the shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and taking the helmet of salvation and the sword of the Spirit, which is the word of God.” Now, there is no danger but that he will prove a conqueror, if he makes good use of those spiritual weapons.

The believer must watch and pray. Our Saviour gave the command, as you can read, Mat. xxvi. 41, “Watch and pray, that ye enter not into temptation ; the spirit indeed is willing, but the flesh is weak,”—for he knoweth not when he may be attacked. The enemy is constantly going about seeking whom he may devour ; but he can never prevail against the believer, provided the believer does not disobey the commands of Jesus. But should he neglect his duty—not watch unto prayer, and not observe all the precepts of Jesus—he is sure to be defeated. I would advise the believer to guard against that erroneous opinion of not falling from grace. There are many who believe that they cannot fall from grace. I have my doubts of such characters. They assuredly are under the influence of a wrong spirit ; for we can read, that the apostle Paul did not say that he had attained, or was perfect. Hear his own words, and let those who can, put themselves before the apostle : Phil. **iii. 12—14**, “Not as though I had already attained, either

were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended, of Christ Jesus. Brethren, I count **not** myself to have apprehended; but this one thing I do—forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” It would be well for those characters who believe that they cannot sin, or cannot finally fall from grace, so as to be lost, to bear in mind that the angels themselves were liable to fall, and that many did fall, and were expelled from heaven. (See Rev. xii.)

It becometh us to guard against every opinion of ourselves which does not lead to humiliation. Humility is the only soil in which the seeds of divine grace will grow. The children of God will be very harmless; they are denominated sheep, in John, x. Now those animals are very harmless; they are a very clean animal, and yearly yield a fleece of wool to their owners. In those particulars, they very much resemble the children of God. Jesus charged his disciples to be as “wise as serpents and harmless as doves.” Mat. x. 16. The doctrine which Jesus taught his disciples to observe, will not allow them to retaliate or seek redress for their grievances. Under the law, retaliation was allowable, but not so under the Gospel of Jesus Christ. He taught a harmless doctrine. Hear his words upon this subject: Mat. v. 38—48, “Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth.” So strict was Moses’ law, that they might bring their enemies to punishment, and that according to the deeds committed by them. But this law has been disannulled in the kingdom of grace—that is, subjects of Christ’s kingdom have no right to make use of this law. No, for the great head of the kingdom has taught and commanded them not to resist

evil: but whosoever shall smite thee on the right cheek, turn to him the other also. This seems unjust in the eyes of the world, and upon that ground they contend that the children of God, as well as others, may appeal to the law, and obtain a redress for their injuries. In answer to this, I say, that the command is plain, that we shall not resist evil. It may then be asked, what then are we to do in such cases? I answer, we must suffer; as what the subjects of Christ's kingdom, in all ages of the church, had to do. Even the king himself our Lord Jesus Christ, could have recourse upon his enemies, and put them to death, if it would have been the will of God. For instance—In the garden of Gethsemane, when his enemies came upon him and answered thrice, that they sought Jesus of Nazareth, he caused them to fall backward three times to the ground, and when Peter drew his sword and smote off the ear of the High Priest's servant, Jesus charged Peter to put up his sword again into its place, for all they that take the sword, shall perish by the sword. "Thinkest thou that I cannot now pray to my father, and he shall presently give me more than twelve legions of angels; but how then shall the Scriptures be fulfilled, that thus it must be." *Mat.* xxvi. 51—54. And after he had given himself into the hands of his enemies, he did not prevent them from doing with him as they saw proper. He did not strive to make his character appear blameless as it really was; but bears with great patience all that affliction that they inflicted upon him, without one murmuring word; and in his last moments, he prays to his father in their behalf: "Father forgive them, for they know not what they do." *Luke*, xxiii. 34.

Thus Jesus Christ did not only give his disciples precepts to regulate their conduct upon such occasions, but also examples. And again, the Saviour declared, "If

any man will sue thee at the law, and take away thy coat, let him have thy cloak also: and whosoever shall compel thee to go a mile, go with him twain: give to him that asketh thee, and from him that would borrow of thee, turn not thou away." These are such plain precepts, that they need no comment; and if we have any regard for the lawgiver, and our holy profession, we shall strictly observe them, and not like many, put false constructions upon them, in order to save the old man—for these precepts are leveled against the carnal mind, and will prove death to every evil passion in the believer against a fellow mortal. Christ, in the 43d verse, reminded his disciples what the Law said of loving a neighbor and hating an enemy: "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy:" and in the 44th verse, of the abrogation of this law: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Where is the believer who observes this precept? Reader, it is to be hoped that there are some to be found who do observe this command, but it is the smallest number. And this is not the worst of it; there are thousands who deny the observance of this plain precept, by putting a false construction upon it. Some are even so bold as to assert that they can love their enemies, and take their lives at the same time. But this is not that kind of love which caused Jesus to die for his enemies. And the Saviour adds, in the 45th verse, "That ye may be the children of your father in heaven—for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." 46th verse, "For if ye love them which love you, what reward have ye? do not even the Publicans the same?" 47th, verse, "And if ye salute your brethren

only, what do ye more than others? do not even the publicans so?" 48th verse, "Be ye therefore perfect, even as your father which is in heaven is perfect."

It is natural for men to love their friends, or those who love them, and do them good; but it is spiritual, or agreeable to the spirit of Christ, to love our enemies, to bless them that curse us, to do good to them that hate us, and pray for them which despitefully use us and persecute us. We can find that the apostle Paul taught the same doctrine: Rom. xii. 14—21, "Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written vengeance is mine I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink—for in so doing, thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Thus the believer can clearly discover his duty towards his fellow mortal. It will not do for him to evade the force of those commands, or try to get around them. There are many, who profess to be the children of God, who do contend, that it would be no violation of their holy profession, to go to war and to law as often as necessary. It is certain that all such professors, who conduct themselves as above, are under the law, and not under grace, and belong to the children of the night, and not to the children of the day.

The apostle Paul declares, that "Though we walk in

the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." ii. Cor. x. 3—5. The christian's weapons are not carnal, such as sword and musket, and other instruments of death; but mighty through God—that is, those Spiritual weapons which are described in the vi. 10—18, of Paul to the Philippians. Pulling down strong holds are those powerful besetments of human nature which every one can know for himself; casting down imaginations and every high thing—these are vain and numerous.

The reason why many cannot see into those things, is, because they unite the law with the Gospel, and thus conclude that they are under the law and Gospel. In the xii chapter, and 1st verse, of the Revelations, we have those points set forth in a figure: John tells us that he "saw a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman may represent the true church of Christ, the sun the Gospel, and the moon the civil and ecclesiastical law, the crown of twelve stars the twelve apostles. The Gospel of Jesus Christ will ever be a sun to the church, in addition to the twelve apostles, which may well be compared to a crown of twelve stars.

From those representations, the reader can learn that the church of Christ hath the law under her feet—She is above the law; therefore the children of God are called the children of the day, the children of the light.—i. Thes. v. 5, Luke, xvi. 7; and it is their privilege to walk in the light of the sun, and having such a great light they can discern a great many objects, which otherwise would not be seen.

The reader, no doubt, has noticed particles of dust in the shine of the sun, which could not be seen if it were not for the shine of the sun. Just so with the believer; when in the full shine of the Gospel he discovers a great many imperfections which he would never have seen had it not been for the Gospel of Jesus Christ. The unconverted are denominated the children of the world, and the children of the night. They walk by the light of the moon, (law,) and having only the light of the moon, they can but discover coarse objects—that is, only such things as the law forbids. There are others who walk for a while by twilight; they are such as have an insight of their lost and ruined state—but if they should not be obedient, night will soon overtake them. Day always breaks, or dawns, before we can see the sun.—When the Gospel begins to dawn into the heart of the sinner, then it is, that light shines in every dark corner, and as darkness must give place to light, the sinner becomes illuminated by Gospel light. He sees and views many things differently from what he formerly did; and if he does not strive against the light, he will see and feel the Gospel sun rising with heavenly splendor in his heart, expelling nature's darkness; and then it is, that he becomes full of eyes, within and without, like unto the four living creatures that we read of in the fourth chapter of the book of Revelations.

When we speak thus concerning the law, some infer that we mean that the children of God are to oppose the civil powers. But not so—for I say it is right, and agreeable to the will of God, that as long as there are lawless and disobedient persons on the earth, that there should exist a civil authority; and when I say that the children of God are not under the law, I mean that they are not to make use of the law, so as to compel any of their fellow mortals into measures, or to bring any of

them unto punishment. No, no—the children of God must not take vengeance of any man. To establish this assertion, we have the precepts and examples of Jesus Christ, & his apostles. We can read no where in the Gospel, that Jesus Christ or his apostles, made use of the law in their defence, so as to bring their enemies to punishment. Jesus Christ and the apostles were harmless and inoffensive ; they never brought any of the children of men to punishment, though they might have justly deserved it. Christ declared that he came not to destroy the world, but to save the world. The apostle tells us, that “ The law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers and whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.” i Tim. i. 9—10. Now it is certain that all those who obey the Gospel of Jesus Christ are not guilty of such conduct, as is named in the above verses :—therefore, the law can take no hold of them ; They are above such conduct and of course out of the reach or condemnation of the law. Furthermore, it is certain that those who obey the Gospel are righteous in all their conduct ; therefore the law is not made for them. But should they, at any time be guilty of such conduct, for which the law is made, then they are no longer under the Gospel but under the law ; and the law has a right to bring them to punishment. And when I say the children of God are not under the law, I do not wish to be understood that I believe they are in no case amenable to the law. No—I believe that it is the duty of the church of Christ to obey the law in all such cases as do not come in contact with the precepts of the Gospel.—

That it is the duty of the members of Christ's church to obey the civil authority in all her just demands, is very evident. For instance—when those who received tribute money, asked our Lord's disciples, whether their master paid tribute? they answered them, yes; and as Christ did not think it right to offend, he charged his disciples “to go to the sea, and cast a hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money, that take and give unto them for me and thee.” Mat. xvii. 24—27. “Then saith he unto them, render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's.” Mat. xxii. 21.

Thus it is plain that our Saviour did not refuse to pay tribute, and if he did not I do not see why his disciples should. And the apostle Paul, in his letters to the Romans, xiii chap. treats this subject at large. In this chapter, he charges every soul to be subject unto the higher powers—that no one should rebel against the civil authorities, but to be obedient: “For there is no power but of God, the powers that be are ordained of God.” Here it will not be amiss for me to remark that those powers which the apostle speaks of, as being ordained of God, cannot mean a base and corrupt government, or such powers as are in opposition to the Gospel of Jesus Christ: for if you admit, that all the powers that were, and are, in the world, have been ordained by God, then you must also admit, that it was the powers of God which put Jesus Christ, the apostles, and all the holy martyrs to death; which cannot be true, if the Gospel is from God. We must believe that all those powers which are ordained by God, are such as will not punish a righteous man, or one who feels it his duty to obey the Gospel. It is certain that all those powers which do oppose the precepts of the Gospel, are not

from God; for God will never oppose himself. The apostle in the second verse, writes, "Whosoever, therefore, resisteth the power, resisteth the ordinance of God, and they that resist shall receive to themselves damnation." Thus it is plain that we have no right to resist those powers which have been ordained by the Lord, and if we do so, we do it to our own condemnation.—And in the third verse: "For rulers are not a terror to good works, but to the evil: wilt thou not be afraid of the powers? do that which is good and thou shalt have praise of the same." I do believe the above is a solemn truth. Under every republican government, such powers do always punish the evil, and protect and speak well of the good: therefore the children of God ought not to be obstinate, but cheerfully and willingly, as far as it lies in their power, to pay all the fines and taxes which the government may impose upon them, on account of their not bearing arms in times of war, and their taxes in common with all the citizens of the commonwealth; for so the apostle gives us to understand in the 6th and 7th verses: For this cause pay ye tribute also, for they are God's ministers—attending continually upon this very thing. Render, therefore to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.

I will now write a little concerning an objection that is generally made against the harmless doctrine of Jesus Christ. It is very common to hear persons say, that if all professed such principles, that some foreign power would come and take away our land and country.—We read in the Gospel that this was an objection to the doctrine of Jesus Christ, when Christ himself was yet upon earth: John ii. 48, "If we let him thus alone, all men will believe on him, and the Romans shall come

and take away both our place and nation." The Jews certainly understood the doctrine of Christ as forbidding all self-defence; they, therefore, considered it a very dangerous doctrine, and spake against it. But that objection can be easily answered by all those who love their enemies, and are willing to suffer for the word of God. The first christians thought it a great honor to suffer for the name of Jesus as we can read in Acts, v. 40, 41. "And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—And that was agreeable to the sayings of Jesus, as you can read in Mat. v. 11, 12: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven—for so persecuted they the prophets which went before you." O, that all the children of men understood the nature and possessed the love of God! Then there would be no objections to that course of conduct which the children of God—such as are under the influence of that blessed spirit which dwelt in the Lord Jesus Christ—do manifest towards their enemies. The children of God must consider themselves, like sheep, counted for the slaughter; patient and harmless, they ought not to let tribulations or afflictions separate them from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter; nay, in all these things, we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

CHAPTER X.

SWEARING, OR BEING UNDER AN OATH.

THE subjects of Christ's kingdom must not swear or be under an oath. Hear the law of the King upon this subject: Mat. v 33—37, "Again ye have heard that it hath been said of them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths: But I say unto you swear not at all, neither by Heaven for it is God's throne, nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black, but let your communications be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." And the apostle James writes thus in his epistle, v. 12. "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay be nay, lest ye fall into condemnation. This is so plain that it needs no comment. But it is astonishing that so many who profess to be subjects of Christ's kingdom, do overlook, or wilfully transgress this plain commandment; and furthermore, there is no necessity for the children of God to be under an oath. The Government, as far as I know, under which we live, is so kind as not to compel the conscientious to swear or be under an oath; an affirmation, yea, yea, or nay, nay, is all that the Government will require. Therefore, it is a violation of the

law of Christ, for his followers to be under oath. The followers of Christ ought to be men of truth, so that their word may be received without an oath.

CHAPTER XI.

NON-CONFORMITY TO THE WORLD.

JESUS CHRIST declared in his high priestly prayer to his Father,—that his disciples are not of the world. “They are not of the world, even as I am not of the world.” John xvii. 16. The true disciples of Christ, are of God. John says, “We are of God.”

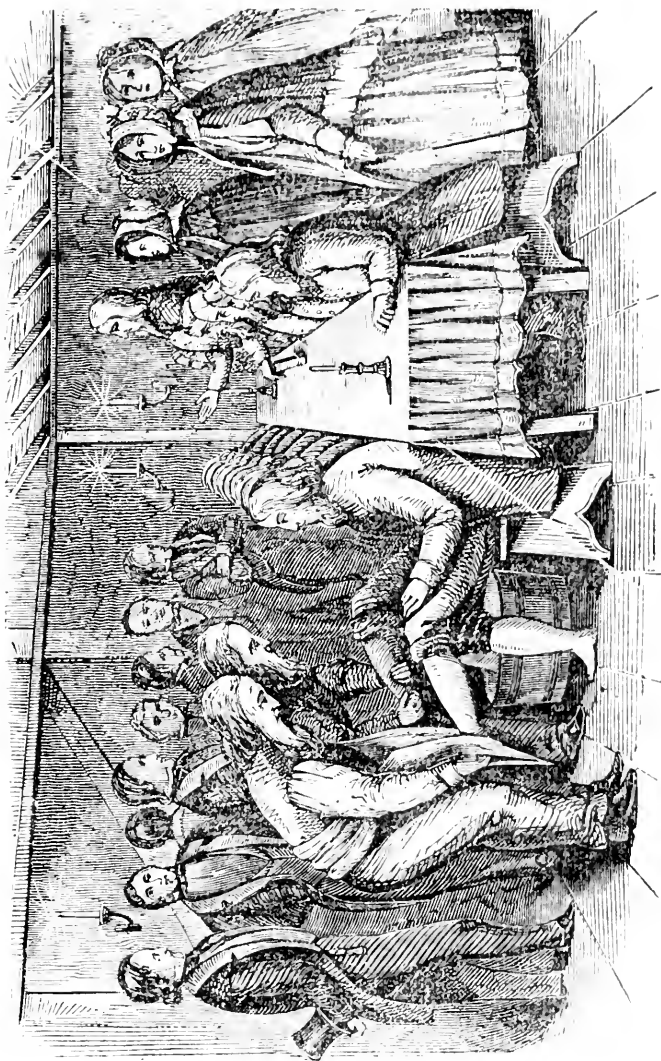
The people of God are a distinct and separate people, from the world—that is, they are of another character and party, engaged in a calling which is opposed to the sinful maxims, customs, and practices of the world; yea, in many things, which not only the unconverted, but lamentable to say, many of the professed disciples of the meek and lowly Jesus, do not discover any impropriety; and thus contend and plead for the unnecessary fashions of this sinful world. How often do we hear them say—there is no necessity to be so particular in our customs, dress, &c. Here I would remark that is a great pity, and is certainly a great injury to the cause of Christ—that there is so little uniformity in sentiment and more so in practice on the subject of self-denial in the brotherhood; oh! that the people of God, were of one mind and judgment. It is certainly their privilege, and bounden duty, to be in the unity of the spirit, as the apostle writes to the Ephesians. “I therefore ‘the prisoner of the Lord’ beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long

suffering, forbearing one another in love. Endeavoring to keep the unity of the spirit in the bond of peace." Eph. iv. 1, 3. And so Christ prayed to his Father "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii. 21. Thus it is very evident, that the people of God should be united, and be as uniform in their customs and habits as possible, that there be no difference of character among them. Now all those who plead for the foolish and giddy fashions of the world let them be professors of religion or not, must surely have a proud heart, and not willing to walk in the path of self-denial—and it would be well for them seriously to reflect upon what Christ declared, in Luke xvi. 15. "And he said unto them, ye are they which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." The riches, honors, and pleasures of the world, are very tempting, and that the people of God be not overcome, let them be humble, keep down at the feet of Jesus, and they are safe. It is very dangerous and certainly unbecoming in the people of God to imitate the world in its costly and unnecessarily adorning of the body, such conduct is indicative of a high mind.

It would be well to bear in mind, that every thing that has a tendency or is calculated to keep alive and exalt the corrupt nature in man, should be abandoned. The people of God have a right to use the world, but not to abuse it—as the apostle Paul writes in the first epistle to the Corinthians, vii. 29—31; "But this I say, brethren, the time is short. It remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though

possessed not; and they that use the world, as not abusing it—for the fashion of this world passeth away.” The world can be abused in many ways. If we spend our money, or the gift of Providence, for that which is of no real advantage to soul or body, it is an abusing of the world; and Oh! how much time and money are spent, merely to attract the notice of the eye—the gratification of the flesh; whereas it becometh sinners to be found at all times in an acceptable state to present our bodies as well as our souls, a living sacrifice unto God, as the apostle writes, Rom. xii. 1, 2; “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” Again, the apostle tells us to “let our moderation be known unto all men.” Phil. iv. 5. That it is our duty to observe plainness—Hear what the apostles Paul and Peter say upon the subject—“In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety not with broidered hair, or gold, or pearls, or costly array.” 1 Tim. ii. 9. “Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.” It should always be borne in memory that our bodies were originally taken from the earth, and will return to the earth again. This solemn truth should teach us humility, and not pride in our bodies, but to bring them under subjection to the will of God. The church of Christ should be distinguished from the world in the inward and also the outward man. Christ tells us, that the tree is known by its fruits; Mat. vii. 16. When we can discover no difference in conduct between the world and those who

profess not to be of the world, we conclude that the difference is in the name only, which in this respect is worse than nothing. The most of the world's recreations are sinful—an abuse of time, and should be abandoned. We admonish our fellow pilgrims to the land of promise, to seek those things which are above, where Christ sitteth on the right hand of God. (See Col. iii.) And as John the beloved disciple exhorts, “Little children, keep yourselves from idols” 1 John, v. 21.



Feet Washing.

CHAPTER XII.

FEET WASHING.

BAPTISM is not the only institution which Jesus Christ established for his church to observe; but in examining the Gospel, we find, that in the same night in which he was betrayed into the hands of sinners, he did establish three other institutions, to be all observed in order, at one meeting—namely, Feet Washing, the Supper, and the Communion; and writing upon these three institutions, I shall commence with Feet Washing, which was the first of the three instituted and observed by Christ and the apostles.

Feet Washing, is an institution which the major part of the professors of religion contend is no commandment. If Feet Washing be no commandment, then there is no commandment to be found in the Gospel. 'But it is evident that Christ gave as plain a commandment for the observance of this institution, as he did that we should repent of our sins. In the 13th chapter of our Lord's Gospel according to St. John, we can read of the establishment of this institution. I shall, for the satisfaction of the reader, insert in this place, so much of the chapter as is connected with this subject, and then paraphrase the same, agreeably to that light and knowledge which I have upon the subject.

"He riseth from supper and laying aside his garments, took a towel and girded himself. After that he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter, and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not

now, but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean but not all; for he knew who should betray him, therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them." John, xiii. 4—17.

‘He riseth from supper.’ From this expression, and another in the 2d verse of this chapter, ‘and supper being ended,’ some conclude that the supper was eaten; in consequence of which, some denominations, who observe the institution of Feet Washing, do it after supper. But they are most assuredly in an error; for it is certain, that Christ did wash the disciples’ feet before the supper was eaten, and not afterwards; which I shall endeavor to make plain. From the expressions, he riseth from supper, and supper being ended, we are to understand nothing more, than that the supper was finished, and that Christ arose from a prepared table. This way of explaining these expressions harmonizes with the Scripture throughout. The faithful have always observed Feet Washing before eating. When Abraham received **three** messengers, he said, “Let a little water I pray

you, be fetched, and wash your feet and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on, for therefore are ye come to your servant—and they said so do as thou hast said.” Gen. xviii. 4—5. From the reading of those two verses, it seems plain to me, that they washed their feet before they ate. Again—as it respects Joseph’s brethren, it reads, “And the man brought them into Joseph’s house and gave them water and they washed their feet.” Gen. xliii. 24. The 25th verse reads, “And they made ready the present against Joseph came at noon—for they heard that they should eat bread there.” For further proof respecting the practice of Feet Washing, see the following places: Gen. xix. 2; xxiv. 32.

Again—If you will closely examine the 13th chapter of John, you may know from the same, that Christ washed the feet before supper. For instance—“So after he had washed their feet, and had taken his garments, and was set down again”—that is, at the table: (Now the feet were washed, and when Christ was set down again at the table, then they commenced the eating of the supper is plain from the 26th verse,) “Jesus answered, he it is to whom I shall give a sop when I have dipped it, and when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.” Adam Clarke comments as follows upon the same subject, verse 2d: “And supper being ended—rather while supper was preparing. It appears that the supper was not then ended; nay, it is probable that it was not then begun, because the washing of feet (verse 5) was usually practised by the Jews before they entered upon their meals, as may be gathered from Luke, vii. 44. By the supper, I suppose to be meant, not only the eating of it, but the preparing and dressing of it. Verse 4th: He riseth from supper—

not from eating, as Bishop Pearce has well observed, but from his place at table. Probably the dishes were not as yet laid down, though their guests were seated, according to the custom of the Jews and other Asiatics. This washing must have taken place before the supper." Feet Washing has a spiritual meaning, and on that account many reject the observance of it. They tell us, that Christ only intended by this circumstance to teach his disciples humility. In part, I admit the assertion. But can that be taken as an evidence that it is not to be observed literally? If so, then Baptism and the Communion are not to be observed—for they also have a spiritual meaning. Where can you find in the Gospel a plainer command than the words of our Saviour to his disciples concerning Feet Washing? Dear reader, hear again with attention; Oh! labor to possess a teachable disposition, hearken to the words of the Lord: "Know ye what I have done to you? Ye call me Master and Lord, and ye say well, for so I am. If I, then,, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. If ye know these things, happy are ye if ye do them." Do not endeavor to evade the general application of these words, or to confine them to the twelve apostles.

To give you a gentle check at this place, let me refer you to the apostolic commission, Mat. xxviii. 20: "Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you alway, even unto the end of the world, amen." You admit Christ commanded his apostles to wash one another's feet, and from the above passage, you can perceive that it was the duty of the apostles to teach all baptized persons to observe the same. I cannot believe that Christ had been in the habit of washing his disciples' feet; if so, Peter

would not have been so much astonished, and also manifested so much reluctance upon that occasion. When the Saviour presented the basin to Peter, he immediately observed, Lord, dost thou wash my feet? Whereas, if Christ had been in the habit of so doing, it appears reasonable that he (Peter) would not have made any inquiry about the matter—but as being performed by the Lord, whom he held in the highest esteem and veneration—it was said to Peter, “what I do thou knowest not now, but thou shalt know hereafter.” From these words, Peter fully discovered his Lord’s intention, and at once refused—“Thou shalt never wash my feet;” I acknowledge thee to be my Lord and Master, and thus viewing thee in that light, how can I consent that thou shouldst wash my feet? The Lord gave Peter to understand, that an objection to his will, would be an objection to his having any part in him; “If I wash thee not, thou hast no part with me.” Peter took the admonition, and with great fervency, besought the Lord not to defer the matter because of his obstinacy, in as much as he was now willing, not only to have his feet washed, but also his hands and his head, signifying that he might exercise his power over every part of his body.

I have said that Feet Washing hath a spiritual import. In the first place, I believe it represents that brotherly chastisement, which the children of God are sometimes called upon to exercise one towards another. Christ told his disciples, that the spirit is willing, but the flesh is weak. As long as we are in the flesh, we are liable to err and to commit tresspasses; therefore, the Saviour saw proper to instruct his church how to proceed, so as to reclaim and restore offenders: (see the 18th chapter of St. Mathew’s Gospel,) from which it is plain, that it is not the will of our Heavenly Father, that one of his children should fall a prey to the great adversary of

souls. Peter tells us, that our adversary, the devil, goeth about, continually, like a roaring lion, seeking whose soul he may devour. It is certain, that the best christians are liable to be tempted. The Saviour himself was tempted, and showed us how to proceed when tempted; (read the 4th chapter of Mat.) and should we, through weakness, or neglect of duty, be led to violate our holy calling, in committing a trespass against a brother, it becometh us to acknowledge our fault and ask forgiveness. Christ instructs the offended what course to pursue, so as to gain his disobedient brother: "Moreover, if thy brother shall commit a trespass against thee, go and tell him his fault between thee and him alone, and if he shall hear thee, thou hast gained thy brother. "Go and tell him his fault between thee and him alone." From this we learn, that it is the duty of the offended to go and reason the offence with his disobedient brother. It is to be done privately—between thee and him alone. At this place, we cannot be too cautious—and, oh! how often do we err, or neglect our duty, in complying with the above. Instead of proceeding immediately, we permit the offence to take such a deep root in our hearts, and blaze the matter abroad, and that to the great hurt of both parties. We ought, at all times, to possess a great concern for the prosperity of every member, particularly towards those of our brethren who are in danger of going astray.

Now, Feet Washing represents that course which we are to pursue. For instance—You observe, that in order to wash a brother's feet, you must bend or stoop yourself; and, secondly, your brother gives his feet into your hands, and then you can wash them. In like manner, to gain, or have a brother cleansed from his trespasses, we must go in love and with great humility, and apprise our brother of his conduct, expostulating in an

humble manner with him, and by so doing, it may be, that your brother will receive the admonition, and give himself into your hands, so that you can wash him from his trespasses, which is accomplished whenever a reconciliation takes place. Whereas, it may be, if you had not humbled yourself—that is, bent or stooped before your brother, he would not have acknowledged his fault—that is, given himself into your hands, (in order to forgiveness,) so that you might forgive—that is, wash him.

Secondly, Feet Washing represents that state of purification through which the believer must pass, so as to be received at the coming of Christ; for then it is, that he (Christ) will send his angels with a great sounding trumpet, and they (his angels) shall gather his elect together, from the four winds, from one end of heaven to the other. The believer may be said to have entered upon a state of purification at the time of his adoption into the family of God. He is now a branch in Christ, the true vine, and must now be careful and produce such fruit as will terminate in his soul's salvation. John, v. He must abide in the truth all the days of his life. Christ hath said, if the truth makes you free, then you shall be free indeed. It is by and through the word and Spirit of God, that we can arrive into a state of sanctification. John, xv. "Now ye are clean through the word which I have spoken unto you." xvii. 17, "Sanctify them through thy truth: thy word is truth."

Feet Washing must be observed before supper—for every time the believer attends to this institution, he must call to mind, that now, in this present time, he must equip, or qualify himself, having the wedding garment of righteousness, so that he may be found in a state of readiness at the coming of his heavenly bridegroom, and enter in with him to the marriage.



S. L. Crease Del.

Giving the Holy Kiss.

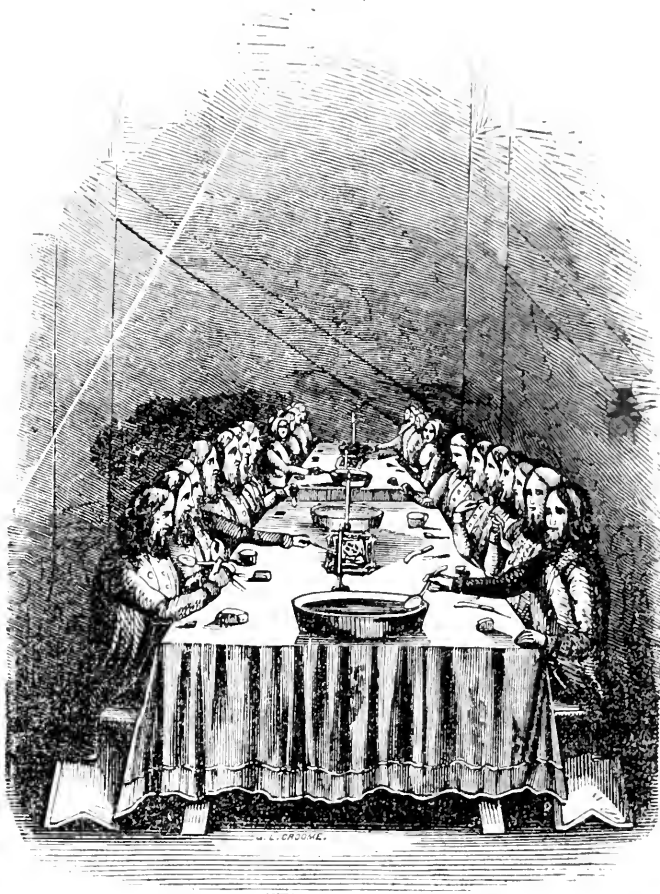
CHAPTER XIII.

THE HOLY KISS.

It is the duty of brethren to salute one another with an Holy Kiss. The inspired apostle Paul, in his epistle to the Romans, xvi. 16, hath given the law for this practice: "Salute one another with an Holy Kiss"—and in i. Cor. xvi. 20: "Greet ye one another with an Holy Kiss"—and likewise the apostle Peter hath commanded the observance of the same: ii. Pet. v. 14. "Greet ye one another with a kiss of charity." The literal observance of this command, is simply to touch with the lips; and I will venture to say, that we have not, in the Bible or Testament, a plainer command of any thing, than that of the observance of the Holy Kiss. The apostle does not say when or how often we shall salute one another. From this I take it for granted, that it ought to be frequently observed. Whenever brethren give one another the right hand of fellowship, at times of meeting for divine service, and when a member is received by Baptism—that is, upon his coming up out of the water, those upon the shore or bank ought to give him the right hand of fellowship, accompanied with the salutation of the Kiss; and especially when we observe Feet Washing, and just before we celebrate the communion, this can be done in an orderly manner, so as to cause no confusion. Whenever brethren wash and wip a brother's feet, he ought immediately to give the right hand, accompanied with the salutation of the Kiss; and after the Lord's Supper has been partaken of, and just before the celebration of the Communion, it ought again to be observed—which can be done without causing any interruption.

The members being all seated at the table, let them commence at one end of the table and so pass along, until every member has been saluted with hand and Kiss. Oh! how solemn and important is the observance of this duty upon such occasions. The members being invited to call to mind the death and sufferings of their Lord and Master, and not knowing how soon they may be called upon to seal with their blood the testimony of the truth, as it is in Jesus; it therefore becometh the members to bind themselves with hand and Kiss, to be true to one another—not to forsake one another in times of tribulation—but as John says, to lay down their lives for the brethren.

We are informed by Godfred Arnold, in his Portrait of the First Christians, that they (the first christians) at their love-feasts, saluted one another twice, with hand and Kiss,—it is highly probable at the time of Feet Washing, and between the Lord's Supper and the Communion, as we have already observed. The spiritual import of this performance is spiritual affection, and is intended to promote mutual love among the fraternity. It has been supposed to have been used by men and women separately—that is, brethren to salute brethren, and sisters to salute sisters. There can be no impropriety in a brother giving a sister the right hand of fellowship, nor for a sister to give a brother the right hand of fellowship.



The Lord's Supper.

CHAPTER XIV.

THE LORD'S SUPPER.

By the Lord's Supper, we are not to understand the bread and wine. The bread and wine no where in the Gospel, are called the Lord's Supper: and this is a point on which the majority of the professors of christianity will differ with me; yea, nearly all our learned divines, as they are termed will oppose the above assertion—for, as far as I know, they do term the bread and wine the Lord's Supper; and because they write and speak so, thousands are led to believe that it must be so. And, again, thousands and tens of thousands, no doubt have never heard anything to the contrary. I shall, therefore, be as particular as possible, in proving, from the word of God, that the bread and wine are not termed, in the Gospel, the Lord's Supper. The phrase "the Lord's Supper," is only to be found in one place in the Gospel, i. Cor. xi. 20. "When ye come together, therefore, into one place, this is not to eat the Lord's Supper," and because the apostle, in this chapter, also speaks of the bread and wine, it is inferred, that he has an allusion to the same, which I shall endeavor to show to the reverse.

A question presents itself—what then, are we to understand by the Lord's Supper? I answer, that meal which the faithful partake of, immediately after Feet Washing, and just before the Communion. What is it that constitutes that meal? I answer, that which is calculated to refresh the body. It is a common meal, but it must be observed as the Lord's meal, or Supper; because it is of his appointment. In the 13th chapter of

John, we have an account of Christ eating a meal with his apostles, or, as it is termed a supper. John calls it a supper—some understand it, as a supper prepared for our Lord and his apostles, a day or two before the pass-over. And in as much as Christ partook of a meal at the time he instituted Feet Washing and the Communion, the apostles gathered their authority for eating a meal upon such occasions. Let that be as it may, it is evident that they did eat a supper upon such occasions; and that the same was termed by the apostle the Lord's Supper. Whereas, if they had no authority for so doing, the apostles would not have called it the Lord's Supper, but would have given them to understand, that the like ought not to be observed at such times.

I must invite the attention of the reader to the 11th chapter of the 1st epistle of Paul to the Corinthians: the 17th verse reads thus—"Now in this that I declare unto you, I praise you not, in that ye come together, not for the better, but for the worse." In coming together to observe the ordinances of the Lord's House, we ought to be very particular in observing them agreeably to their appointment. A deviation from this rule will subject us to the severest censures, as perverters of the sacred institutions of Jesus Christ; and instead of being benefitted, we shall only injure ourselves: therefore, let us keep the ordinances as they have been delivered unto us. 18th verse, "For first of all, when ye come together in the church, I hear that there be divisions among you, and I partly believe it." 19th, "For there must be heresies among you, that they which are approved may be made manifest among you." It appears from the above, that the Corinthians were a divided people, separating themselves into little parties, and those schisms were the result of those heresies which had been introduced among them by some of their brethren.

ren—designing characters; and God suffered it to be so that they which were approved might be made manifest. It appears that they were not all corrupted by those heresies which had crept in among them. There were some who were for the old order, and would not yield to those erroneous opinions which threatened their downfall. 20th v., “When ye come together, therefore, into one place, this is not to eat the Lord’s Supper.” And in the 21st v., “For in eating every one taketh before other his own supper, and one is hungry, and another is drunken.” What does Paul mean by these words? Why, he means that the Corinthians were not united in their love-feasts, or supper, as he calls it—they did not tarry until the proper time; and we may infer from the above that they had formerly been in the habit of uniting in finding the provision for the Lord’s Supper, and also in partaking of it. But when they gave way to those heresies, they got into a state of disorder, and it was owing to this disorder and abuse of this ordinance which led the apostle to declare unto them, that they did not eat the Lord’s Supper—and proceeds to set aside that disorder which had got among them. 22d v., “What! have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.” Now there are some to be found, who undertake to prove from these words, that the apostle plainly gave the Corinthians to understand, that they ought not to eat a supper upon such occasions—which, I believe, was the least of his intention. It was merely that disorder which he wished to have removed from them, and not the disannulling of the Lord’s Supper; for, if that had been his intention, he would not have written as he did in the 33d verse: “Wherefore, my brethren, when ye come together to eat, tarry ye for one another,”—that is what he wanted them to do—

“and if any man hunger,”—if he be so hungry that he cannot wait until the proper time, he had better stay his appetite at home, than to come together to condemnation—“and the rest will I set in order when I come.” There were more things which the apostle had to set in order at the church at Corinth.

I said that the church at Corinth was not in a state of union. This is evident from the language of the apostle: every one taketh before other his own supper. That is, they eat that provision which they procured for the Lord's Supper: therefore, because they were so selfish and illiberal as not to unite with the church, but to eat their own provision, they did not eat the Lord's Supper, but their own supper—each one being master over his own provision—and one is hungry and another is drunken—so that those who found nothing, not from the want of a disposition, but from other causes, received nothing, and became hungry; and those who had the control over a certain portion, partook of the same to such an excess, as to become drunken.

Again—I have said, that they did not observe the proper time when the meal was to be partaken of. It may be, that they took it in the day; they must have erred in that place, or it would not have been necessary for the apostle to be so particular in reminding them of the time; twenty-third verse, “For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed (that is not in the day time, but in the night,) took bread,” &c. We have no positive evidence, in the Gospel, that the apostle celebrated this institution in the day time—but to the contrary. We can read plainly, that they did eat and break the bread at night. In the 20th chapter of the Acts of the apostles, we can read of the disciples coming together upon the first day of the

week to break bread. The intention of their meeting together at that time was to break bread. it is highly probable that they met together upon other days, as well as the first day of the week, for that purpose. We can read in Acts, ii. 46, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Their meeting together upon the first day of the week is no evidence that it is the law of Christ—that upon every first day of the week, and upon no other day, we must meet together for that purpose.—Though it reads that they met together upon the first day of the week to break bread, yet is certain, they did not do it until night : Acts, xx. 7, "Paul preached unto them, ready to depart on the morrow, and there were many lights in the upper chamber, where they were gathered together, and there sat in a window, a certain young man, named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft and was taken up for dead. And Paul went down and fell upon him and embracing him, said trouble not yourselves, for his life is in him. When he therefore was come up, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed." Now, it is plain, that it was in the night, that the apostle did break and eat the bread, with his brethren. Suffice it to say, the above is so plain that it needs no comment. d

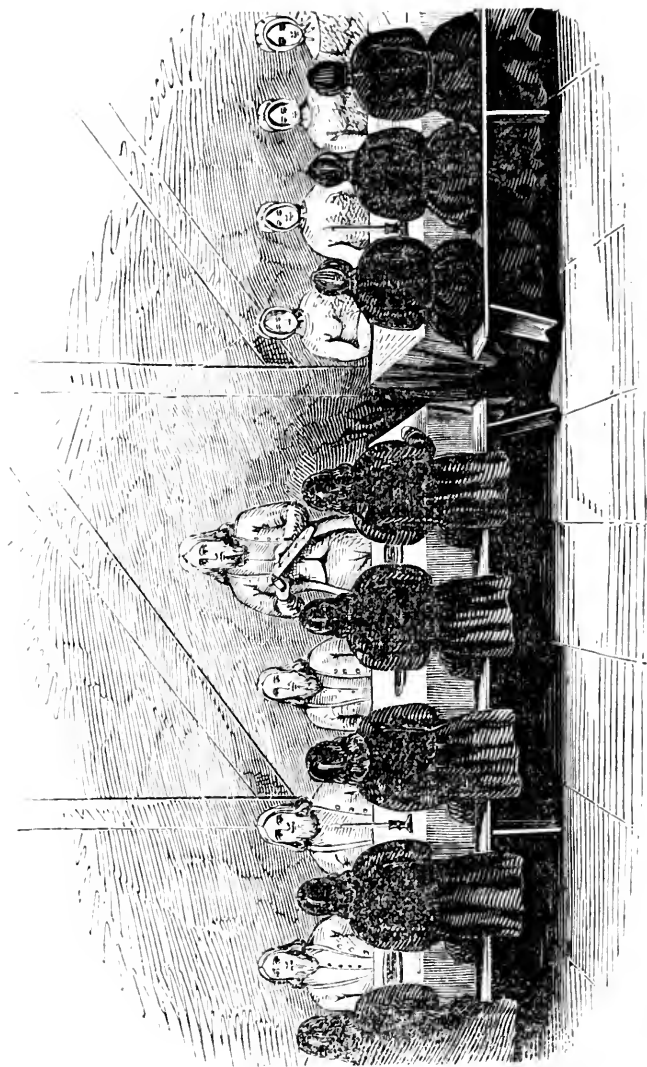
Furthermore, we all very well know what is meant by a supper; it is the last meal we partake of in the day, which is commonly done in the evening or at night. Now it may be asked what is meant or intended by this meal? I answer, that this meal was not only intended to refresh the body, but also to invigorate the inner man. There is no doubt but the Saviour had something else in

view, in appointing this institution. It is in the first place, to remind the believer of the marriage supper of the lamb, which the children of God shall celebrate in the evening of this world, (examine Rev. xix. 9,) "And when the hour was come, he sat down and the twelve Apostles with him, and he said unto them, I have desired to eat this passover with you, before I suffer; for I say unto you. I will not eat any more thereof until it be fulfilled in the kingdom of God." St. Luke xxii.

Reader, why does the Saviour say this passover? and why did he say that it should not be fulfilled until he would eat thereof in the kingdom of God? It is plain, that Christ alluded to something more than the Jewish passover; he spoke with reference to that meal, or supper, which the apostle terms the Lord's Supper, and which is an emblem of the heavenly supper. It is certain, that the passover which was enjoined upon the Israelites, was typical of the slaying or crucifixion of Christ; and when Christ, upon the cross, cried out and said, it is finished, then it was that the Jewish passover received its accomplishment. But Christ speaks of a passover, or supper, which shall not receive its fulfilment until the kingdom of God shall come. The kingdom of God means that state in which the saints shall be after the second coming of Christ. Our Saviour also speaks of that state in the 30th verse of the 22d chapter of Luke: "That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel"—and in Luke, xii. 37: "Blessed are those servants whom the Lord, when he cometh, shall find watching. Verily, I say unto you, that he shall gird himself and make them to sit down to meat, and will come forth and serve them." xiii. chap. 28 verse: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you your-

selves thrust out." 29th verse: "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."

So that every time the Lord's Supper is partaken of, the believer is reminded of the coming of the bridegroom, and of that heavenly state, into which, if he be faithful, he shall be admitted. Behold, the bridegroom cometh! go ye forth to meet him; he will make his appearance in the evening of this world—yea, at midnight. Mat. xxv. Therefore this meal, or supper is taken at night. O! how solemn and instructive, to see the children of God seated at one table, united in the bonds of brotherly love, partaking of a repast which serves to remind them of that blessed time and state, when they, in common with other children of God, shall surround the table of their Lord in the Kingdom of Glory!



The Communion.

CHAPTER XV.

THE COMMUNION.

By the Communion, we are to understand, the bread and wine set apart as emblematical of the broken body and shed blood of our Lord and Saviour, Jesus Christ. The bread and wine, for the above use and purpose, is no where in the Gospel called the Lord's Supper. It is termed by the apostle Paul, the Communion: i Cor. x. 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" and in the 11th chapter, "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake and said, take, eat, this is my body which is broken for you, this do in remembrance of me. After the same manner, also, he took the cup when he had supped, saying, this cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come .

The above quotation from Paul to the Corinthians, concerning the Communion, coincides with what the Evangelists have recorded upon that institution—and for the convenience of the reader, I will insert what Mathew, Mark, and Luke have recorded in their Gospels concerning this matter. Mathew: "And as they were eating, Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, take, eat, this my body; and he took the cup and gave thanks, and gave it to them

saying drink ye all of it, for this is my blood of the New Testament, which is shed for many for the remission of sins." Mat. xxvi. 26—27—28. "And as they did eat, Jesus took bread, and blessed and brake and gave to them, saying, take, eat, this is my body; and he took the cup, and when he had given thanks, he gave it to them, and they all drank of it, and he said unto them this is my blood of the New Testament which is shed for many," Mark, xiv. 22—23—24. "And he took bread, and gave thanks and brake it, and gave unto them, saying, this is my body which is given for you, this do in remembrance of me; likewise, also, the cup, after supper, saying this cup is the New Testament in my blood which is shed for many." Luke, xxii. 19—20. St. John in his Gospel omitted the Communion. He wrote after other Evangelists had finished their Gospels, and principally records what they had omitted. So, by taking the four Evangelists together, in conjunction with what the apostles have written, we have the Gospel in full. It appears very evident, that it was after supper that Christ celebrated the Communion with his disciples, and that there is a difference between the Supper and the Communion. Luke appears to be very explicit upon this point, when he says—"Likewise also the cup after supper." Paul refers to the same, when he says—"After the same manner also he took the cup, when he had supped." i Cor. ii chapter.

So, from what I have written, you clearly perceive, that this institution follows the Lord's Supper. What a beautiful order! First, Feet Washing—second, the Lord's Supper—third, the Communion. We cannot be too particular in observing those sacred institutions: therefore, the mode of administering those sacred ordinances ought to be strictly according to their original appointment; for it is certain that we have no right to altar any of the

institutions of the house of God ; and as it respects the proper administration of the Communion, we can learn from the Gospel, that the great head of the church, our dear Redeemer, in that doleful night in which he was betrayed into the hands of sinners, he took bread—that is, unleavened bread ; for it appears reasonable, that it was of that bread which they partook in eating of the passover, without it can be proven that they had two sorts of bread upon the table at that time—for it was the days of unleavened bread—to represent his unleavened body, which was shortly to be broken upon the cross. It is wrong, and quite contrary to the ancient order, to make use of fermented, or leavened bread, in celebrating the Communion. Leavened bread is not a fit emblem of the sacred body of our adorable redeemer. The apostle Paul has an allusion to this bread, and the state in which the communicant ought to be at the time of the Communion : “ Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened ; for even Christ, our passover is sacrificed for us : therefore let us keep the feast, not with the old leaven, neither with the unleavened bread of malice or wickedness, but with the unleavened bread of sincerity and truth.” i Cor. v. 7—8.

As Doctor Adam Clarke is very explicit upon this point, I will take the liberty to select a quotation from his Commentary : “ Jesus took bread. Of what kind ? Unleavened bread, certainly ; because there was no otherkind to be had in all Judea at this time, for this was the first day of unleavened bread, (verse 17)—that is, the 14th of the month Nisan, when the Jews according to the command of God (Exod. xii—15—20, xxiii—15, and xxxiv—25,) were to purge away all leaven from their houses, for he who sacrificed the passover, having leaven in his dwelling was considered to be such a trans-

gressor of the divine law, as could be no longer tolerated among the people of God; and therefore was to be cut off from the congregation of Israel." Leo of Modena, who has written a very sensible treatise on the customs of the Jews, observes—"That so strictly do some of the Jews observe the precept concerning the removal of all leaven from their houses, during the celebration of the paschal solemnity, that they either provide vessels entirely new, for baking or else have a set for the purpose, which are dedicated solely to the service of the passover, and never brought out on any other occasion. Now, if any respect should be paid to the primitive institution, in the celebration of this divine ordinance then unleavened, unyeasted bread should be used. In every sign or type, of a thing signifying, or pointing out, that which is beyond itself, should either have certain properties, or should be accompanied with certain circumstances, as expressive as possible of the thing signified. The use of common bread, in the sacrament of the Lord's Supper, is highly improper. He who can say, this is a matter of no importance, may say, with equal propriety, the bread itself is of no importance; and another may say, the wine is of no importance; and a third may say, neither the bread nor the wine is any thing, but as they lead to spiritual references, and once understood, the signs are useless. Thus we may, through affected spirituality, refine away the whole ordinance of God, and with the letter and form of religion, abolish religion itself."

And after he had taken bread, Mathew tells us that he blessed it. Mark says he took bread and blessed; and Luke records that he took bread and gave thanks. I believe their records amount to one and the same thing, or the terms used in these places have the same signification. Thus we learn, that before he broke the bread,

he asked a blessing and gave thanks unto God, for the bread he made use of on that occasion ; and it becometh us, in like manner, to do the same—that is, let him who intends to administer the institution, offer up a prayer, with thanksgiving, in a few words, and let all the members say amen ; and when done, let the bread be broken. The Evangelist tells us, Christ took bread and blessed and brake, and gave unto them. This was done before they arose from supper, being yet seated around the table : therefore the posture of receiving the Communion is sitting. The bread is to be broken, not cut. The Jews did not bake their bread so high raised as is commonly done among us ; for we can read nowhere in the Scripture of their cutting bread. They made their bread broad and thin, and being a little brittle, was easily broken or divided. I say, then, that the unleavend bread which we use in the Communion, ought to be so baked, as to admit of breaking in a proper manner. To be more plain, before the bread is baked, let the dough be made broad and thin, and marked off in pieces of about an inch and half broad ; and when baked in that state, it can easily be broken in long pieces. Then let the administrator, being seated at the head of the table, take one of the pieces, turning himself towards the brother on his right, saying, beloved brother, the bread which we break is the communion of the body of Jesus Christ ; and while saying these words, let him break the bread, presenting first, the smallest piece, which his brother will receive, and lay before him upon the table ; and then give him the other piece, and let him proceed in like manner. And so let the bread pass from one brother to another until all are furnished with a piece of broken bread, every member breaking the bread for his brother to his right. The brother to the left of the administrator will also break the bread for him. The bread being

broken, let the administrator arise and address the members in a few words, stating that the bread is now broken, and upon their eating of it, they should seriously reflect upon this significant ceremony, shadewing forth the bruised and mangled body of their dear Redeemer; and then let the members take the broken bread and eat it slowly, deeply reflecting upon the cruel death of their great Redeemer. After the bread is eaten, the administrator, or the brother at the head of the table, will proceed to prepare the cups for the Communion—and when a portion of the wine is poured into the cups, he again, with all the members, will rise upon their feet, and he, the administrator, will supplicate a throne of mercy, concluding with thanksgiving unto the Almighty for his blessings, especially for the cup, or wine, which has been selected for that sacred purpose; and all the members will unite with him in saying Amen. And when they have taken their seats again, the Administrator will present the cup to his right hand brother, saying the cup of the New Testament is the communion of the blood of Jesus Christ. The brother will take a sup and then say the same words to the brother on his right. So the cup will pass around, until it will arrive at that brother who is seated next on the left hand of the administrator. He will then give the cup to the administrator, who will also take a sup. Some of the members at the head of the table, during the passing of the cup, in order to prevent confusion, will see that the cups are still furnished with wine. Should a brother or a sister have a suitable verse or two upon their minds, whilst the cup is passing around, they are at liberty to sing the same; and after the Communion has been celebrated by every member at the table, they will then sing a hymn—for Mathew informs us that after the Saviour had celebrated Communion, “They sang an hymn, and went out into the Mount

of Olives." Mat. xxvi. 30. I do not believe that the bread and wine, in the Communion, undergoes any change, so as to become the real body and blood of our Lord Jesus Christ. It is the same as it was before it was selected for that purpose. Many undertake to prove from what we can read in the 6th chapter of John, 53d, 54th, 55th, and 56th verses, that the bread and wine used in this ordinance are transubstantiated into the real body and blood of Christ. For my part, I understand the Saviour in these verses, in a spiritual, and not in a literal sense: "Then Jesus said unto them, verily, I say unto you, except ye eat the flesh of the son of man and drink his blood, ye have no life in you: whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him."

When Christ spake these words in the synagogue, many of his disciples became greatly astonished; they understood him as speaking of his real body and blood. Well might they say, "This is an hard saying—who can hear it?" They were equally as much astonished as Nichodemus was, when Christ declared unto him, that a man must be born again. Nicodemus understood the Saviour as speaking of a natural birth, and said, how can these things be? and when Christ knew in himself that Nichodemus and his disciples murmured at his sayings, he gave them plainly to understand, that his words are to be understood spiritually. (See John, iii—8, vi—63.) It is the Spirit that quickeneth; the flesh profiteth nothing—"The words that I speak unto you, they are spirit and they are life." I believe that the bread and wine are not the real, but representatives of the body and blood of Jesus Christ. The object of this institution is, to set forth the death of our Lord until he shall come;

“For as often as ye eat this bread and drink this cup, ye do show forth the Lord’s death till he come.” i. Cor. ii. 26. The words of the apostle agree with the words of Christ to his disciples: “This do in remembrance of me.” Luke, xxii. 19. The apostle Paul in his epistle to the Corinthians, 11th, chapter, makes mention of worthy and unworthy communicants: he writes thus—“Wherefore, whosoever shall eat this bread and drink this cup unworthily shall be guilty of the body and blood of the Lord: but let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep, for if we would judge ourselves, we should not be judged; but when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”

From the above we may infer, that it is possible for members to disqualify themselves for the Communion, and that it is the bounden duty of all members, previous to their going to the Communion, to examine themselves. Upon examining ourselves, there is no doubt that we shall discover flaws in our characters. The very best christians are liable to err. The most humble are apt to discover more imperfection in their life and conduct, than those who entertain a great opinion of themselves. The state of no one is so bad but that it can be remedied. The blood of Jesus Christ is so efficacious, that it can make the foulest clean. In examining ourselves, the further we push our investigations, the greater insight we shall have of our real characters; and to aid my fellow-pilgrim in his investigations, or to be of some service to him in this matter, I would advise him to expostulate or interrogate himself as follows: In what

state do I find myself towards the world? Have I done my duty towards my neighbor, towards my family, and towards my brethren in the Lord? These are important questions, and ought to be answered by the children of God especially when they intend to approach the table of the Lord, and partake of those symbols of his broken body and shed blood, which were broken and shed for the sins of the world. Now, if we find, upon a close examination, that we have done all that laid in our power to be at peace with all mankind, and nothing but sins of weakness appear to be against us—such sins as have been committed not intentionally, but through the weakness of the flesh, in the times of sore temptations and unwatchfulness. Christ said unto his disciples, the spirit is willing, but the flesh is weak. It is a lamentable fact, that the children of God are not always upon their guard. Oh! what a pity! yet it is their bounden duty, like a faithful sentinel, not knowing when the enemy may make his appearance, to be watching. Christ solemnly charged his disciples to “watch and pray, that ye enter not into temptation,” Mat. xxvi. 41; and Paul says to the Corinthians, xvi. 43, “Watch ye, stand fast in the faith, quit you like men, be strong,” and in i. Thes. v. 6. “Therefore let us not sleep as do others, but let us watch and be sober.” And now if we feel sorrowful for the imperfections of our nature, let us draw near unto God with a full assurance of faith. We have a great “High Priest who was touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin.” Heb. iv. 14. He is our advocate with the Father, as John writes in his 1st epistle, ii. 1. “My little children, these things I write unto you, that ye sin not, and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous; and he is the propitiation for our sins, and not for ours only,

but also for the sins of the whole world." Therefore it is necessary and indispensable, that, before we attend to those sacred institutions, that the members present themselves before the mercy-seat of heaven, calling upon the name of God, through Jesus Christ, to pardon the imperfections of their past lives, and entreating him to qualify them for the observance of those sacred ordinances which they intend to celebrate, that they may be worthy communicants at his table. Not only the preachers, but any of the brethren and sisters impressed with a sense of publicly pouring out their hearts before God, have perfect liberty to do so upon such occasions.

And now, if I can, I will point out the state of such as ought not to approach the table of the Lord. They are such as are unwilling to discharge their duty towards the world, or neighbor, or brother or brethren, having malice or wickedness in their hearts, though hidden from the church; yet God knows their hearts. Such, by no means, ought to approach the table of the Lord. They are unworthy, and if they do so, they certainly, as the apostle declares, do eat and drink damnation to themselves, not discerning the body of the Lord. The body of the Lord is holy; the body of Adam, or of sin, is unholy; therefore, it becometh the members to examine themselves and bear in mind, that the body of the Lord is holy. To go to the table of the Lord unexamined, will not do. There is too much danger in that course of procedure. To fall into the judgment of the church is a serious and awful matter.

It sometimes happens with members upon examining themselves upon such occasions, that they are apprised of a brother or sister who is not reconciled to them, and the case has been neglected on their part. In not attending to the matter in time for the Communion, they **are now at a loss what to do; they are sorry and feel a**

willingness to do all that lies in their power to bring about a reconciliation; and it may be, the time is too short; they have not the opportunity, and it is the earnest desire of their souls to be at the Communion. My advice to them would be, to absent themselves, or stay from the table, for Christ says, in Mat. v. 23, 24, "Therefore, if thou bring thy gift before the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." It is our duty to bring our gift and offer it too; but God will not be pleased with our sacrifice, if we know that our brother has something, or a complaint against us, and we have not done our duty in having the case compromised: but we must leave our oblation before the altar, our intention of mind in celebrating the Communion—that is, we are not to imbibe another mind as it respects the Communion; but go immediately, and do all that lies in our power to have the enmity removed, or the cause adjusted, which a brother may have against us; and then come and offer our gift—that is whenever an opportunity presents itself, observe the Communion.

Thus I have given you my views of the sacred ordinances of the House of God, and it is my desire that you would compare the same with the Gospel, and see how they harmonize. If you discover an agreement, then it becometh you to acknowledge and submit unto the truth. I have not written to favor a sect or party. God forbid that I should ever garble the truth—that is, to write or preach to please man. I have now, for more than twenty years, observed the institutions as above described, and the more I read and reflect, the more I am confirmed, that the above account is agreeable to ~~the~~ **the ancient order of observing these institutions.**

NOTE—We are very much opposed by some, in that we eat a meal before Communion. They tell us that we eat the Jewish Passover. I deny the assertion; for it is certain, that the meal which we partake of upon such occasions, differs widely from the Jewish Passover. It is the least of our intention to eat or celebrate the Jewish Passover. At the time that Christ ate the Supper with his disciples, he observed unto them, “If ye know these things, happy are ye if ye do them.” I ask the question, what did Christ allude to when he said unto them, if ye know these things? He certainly could not have had only Feet Washing in view, seeing that he saith things. It is highly probable that he spoke with reference not only to Feet Washing, but also the supper, &c. Now Feet Washing and the Supper, though observed literally, have nevertheless a spiritual meaning, that is, they are typical of certain things, and of great service to the believer. For instance—Feet Washing represents a cleansing, or Washing, from sin. The Supper is an emblem of the marriage supper of the Lamb. Now let us view the order to be observed in celebrating these institutions. Feet Washing is observed before Supper, that the believer thereby may be taught to know, that in order that he may be one of that number that shall be admitted to the Supper of the Lamb, he must, in this time, before the period arrives in which the heavenly Supper shall be partaken of, prepare himself by having on the wedding garment of righteousness; he has no time to delay in this matter; he knoweth not the time of the coming of the bridegroom. The Supper follows Feet Washing, because the cleansing and qualification of the guests or virgins must take place or precede the heavenly Supper. Christ compares the same to a natural wedding, as you can read in the 25th chapter of Mathew. You know it is natural for a bride, and also

the guest, to prepare themselves before the wedding takes place. It would be out of season, or too late, to do it when the wedding is celebrated. The Supper, or Lord's Supper, is partaken of at night, to remind the believer that it will be in the evening of this world that our Lord Jesus Christ, the heavenly bridegroom, will make his appearance, and also celebrate the heavenly Supper with his saints. This meal is called a Supper, because it is an emblem of the last dispensation of light and happiness, and also of rest, which the Lord shall confer upon the children of men—as you know it is natural for men to retire to rest after supper. For example, the Law may be compared to breakfast, the Gospel to a dinner, and the Millenium to a supper. Yes, we may with the greatest propriety compare these three states to three meals, and the names of those natural meals which we partake of in the course of the day, may also with propriety be given to those spiritual meals which I have applied to the Law, Gospel, and Mellenium, or heavenly state.

Dear reader, you must see the great necessity of observing those institutions as they have been appointed; for a deviation from this rule will frustrate the design of what the Saviour had in view in giving these institutions to his church.



Anointing the Sick with Oil in the Name of the Lord.

CHAPTER XVI.

ANOINTING THE SICK WITH OIL IN THE NAME OF THE LORD.

THIS is a performance which has become almost extinct in this our day ; and oh, what a pity ! seeing that it is connected with such great promises. Our beloved brother and apostle James hath written thus upon this subject : “ Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.” James v. 14, 15. And when our Lord sent the seventy disciples it was a part of their commission to perform this holy, work, as we can read in Mark iv. 13 : “ And they cast out many devils, and anointed with oil many that were sick, and healed them.” Now, this is the privilege of the afflicted sons and daughters of men ; and if they do not embrace this opportunity, it is their own fault. Now, all those who desire to have this holy work performed upon them ought to be perfectly reconciled unto the will of God—in particular as it respects their recovery from a bed of affliction. Yes, they ought to make a complete surrender of themselves into the hands of the Lord ; and it is the bounden duty of the children of God to visit the sick and administer to their relief as far as lieth in their power ; and it is the privilege of the sick, as we have already remarked, to call or send for the elders of the church ; and if it is their desire to be anointed with oil, let two of the elders, in the fear of Almighty God, perform this holy work, by applying oil (sweet oil is generally used) to the head of the sick, in

the name of the Lord; after which, the elders will lay their hands upon the top of one another on the head of the sick, and then supplicate a throne of mercy, calling upon the name of God, through Jesus Christ, to forgive and pardon the sins of the sick, &c.; and the prayer of faith shall be heard.

CHAPTER XVII.

HOSPITALITY AND ALMS-GIVING.

THAT it is the bounden duty of the church to provide for her poor members, is a truth plainly revealed in the word of God. Christ said unto his disciples, "For ye have the poor always with you, but me ye have not always." Mat. xxvi. 11. By reading the preceding verses, the reader can know what gave rise to the above verse. A certain woman, out of great regard and affection for Christ, poured an alabaster box of very precious ointment upon his head, whilst he sat at meat. The disciples viewed this conduct of her's with indignation; they considered it an expense to no purpose. They said that the ointment might have been sold for much and given to the poor; but Christ very much approved of the woman's conduct, and told his disciples that they always have the poor with them, but that they had not always him; from which they could infer, that it was their privilege—yea, bounden duty, to embrace every opportunity to administer unto the necessities of the poor; and they should do it cheerfully, and not depend upon others to do it for them. The apostle Paul, in his first letter to the Corinthians, xvi. 1—3, directs the churches how to proceed in this very important business: "Now, concerning the collection for the saints, as I have

given order to the churches of Galatia, even so do ye : upon the first day of the week, let every one of you lay by him in store, as God hath prospered him that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem."

Now, from the above it is plain, that there ought to be a treasury in every church, and this charge I do believe, devolves upon the visiting brethren or helpers as they may be termed, of the church, (see i. Cor. 12—28.)—for it is a part of their office to see that the poor members are provided for. Some churches have more poor members than other churches; those churches, therefore, who have no poor members, or but a few, ought, nevertheless, to observe the above rule, laid down by the apostle for certain reasons. If we have no poor members among us now, we do not know how soon we may have them; and furthermore, it is our duty, where it is necessary, to aid other churches in the support of their poor members; for we have examples enough of this kind in the New Testament. For instance: Acts, xi. 27—30 verses, "And in those days came prophets from Jerusalem and Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar—when the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it the elders by the hands of Saul;" and in Romans xv. 26, "For it hath pleased them of Macedonia and Achaia to make certain contributions for the poor saints which are at Jerusalem."

The children of God ought to consider themselves as belonging to one family, and ought to know and feel,

that it is their duty to see to the temporal as well as spiritual prosperity of the whole fraternity of Jesus Christ. Yes, such a concern and affection we ought to have towards one another, as to rejoice with those that do rejoice, and weep with those that weep ; or as the great apostle of the Gentiles hath written, Romans, xxii. 10—16 : Be kindly affectionate, one to another, with brotherly love ; in honor preferring one another : not slothful in business ; fervent in spirit ; serving the Lord ; rejoicing in hope ; patient in tribulation ; continuing instant in prayer ; distributing to the necessity of saints ; given to hospitality. Bless them which persecute you ; bless, and curse not ; rejoice with them that do rejoice, and weep with them that weep ; be of the same mind one toward another ; mind not high things, but condescend to men of low estate ; be not wise in your own conceits.” We read in the acts of the apostles, iv. 32, that so great was this brotherly love and kindness which prevailed in the hearts of many of the believers towards one another, that a multitude of them had all things common ; that is, they made one common stock out of all their several estates : “ And the multitude of them that believed were of one heart and of one soul—neither said any of them that aught of things which he possessed was his own ; but they had all things common : ” and in the 34th and 35th verses : “ Neither was there any among them that lacked ; for as many as were possessors of lands or houses, sold them and brought the prices of the things that were sold, and laid them at the apostles’ feet ; and distribution was made to every man according as he had need.”

Thus it is very evident, that if the members of the church are in love and fellowship with one another, they will not suffer their poor brethren and sisters, if it lies in their power to want for any of the necessities of life :

yes, if they are in love, one with another, that affection will serve as a powerful stimulus to induce them to be kind and tender hearted towards their poor members, and also administer to their necessities ; for it is certain, that if they do not produce this kind of fruit towards one another, as their several situations may require, that they are destitute of that love and affection, which is the result of a living faith in Jesus Christ and the word of God—as the apostle James declares: “What doth it profit my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them depart in peace, be ye warmed and be ye filled, notwithstanding ye gave them not those things which are needful for the body ; what doth it profit? Even so faith, if it hath not works is dead, being alone.” Jas. ii 14—17. And the apostle John writes thus upon this subject—“Hereby perceive we the love of Christ because he laid down his life for us ; and we ought to lay down our lives for the brethren. But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him how dwelleth the love of God in him? My little children let us not love in word, neither in tongue—but in deed and truth.” i John, iii 16—18. The apostle Paul in his 2d letter to the Corinthians, 9th chapter, writes very feelingly upon this subject, and gives the children of God great encouragement to be liberal in their distributions: “He which soweth sparingly, shall reap also sparingly ; and he which soweth bountifully, shall reap also bountifully.” From this we may infer, that Almsgiving will be rewarded—that is, those who are liberal in administering unto the necessities of the destitute, shall also receive a liberal reward : but mind it must be done cheerfully, and not grudgingly, or of necessity ; for

God loveth a cheerful giver." It will not do for a brother or sister to say, that they love God, and at the same time have no bowels of compassion for their poor brethren and sisters. The apostle John gives us plainly to understand, that love towards the whole fraternity of Jesus Christ, is a certain evidence of our being the children of God; and if we do not manifest this affection towards one another, that it is also a certain evidence that we do not love God, that we are not his children. i John, iv. 20—21: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?—And this commandment have we from him, that he who loveth God, love his brother also,"—and v. 1; "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also, that is begotten of him,"—and our dear Redeemer hath said, "By this shall all men know that ye are my disciples, if ye have love one to another." John, xiii. 35—and Peter says, "Love the brotherhood," ii 17—and the apostle Paul tells us, that charity is the bond of perfectness: "And above all things put on charity, which is the bond of perfectness." Col. iii, 14.

The children of God will not only be kind and charitable to their brethren in the Lord, but also to the children of men in general. They will at all times as far as it lieth in their power, alleviate the wants and distress of their fellow mortals; for so the apostle intimates in his 2d letter to the Corinthians, ix. 13: "While by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men." In the 16th chapter of Luke, the Saviour spake a parable: it reads thus—"And he said unto his disciples, there was a certain rich man who had a steward; and

the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? give an account of thy stewardship; for thou mayst be no longer steward. Then the steward said within himself, what shall I do? for my lord taketh away from me the stewardship. I cannot dig—to beg I am ashamed. I am resolved what to do—that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, how much owest thou unto my lord? And he said, an hundred measures of oil. And he said unto him, take thy bill, and sit down quickly, and write fifty. Then said he to another, and how much owest thou? And he said an hundred measures of wheat. And he said take thy bill and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are, in their generation, wiser than the children of light. And I say unto you, make to yourselves friends of the mamon of unrighteousness, that when ye fail, they may receive you into everlasting habitations," &c. The rich man spoken of in this parable, represents our Heavenly Father. The heavens and the earth belonging unto the Lord, the steward may represent every man who is entrusted with a portion of the good things of this life. The lord's debtors may represent the poor and needy. By the steward's lessening their bills, we are to understand, that the rich alleviate the wants of the poor; and it is in this light that we are to view the commendation which the Lord passed upon the unjust steward;—after which, the Saviour declared, that we should make to ourselves friends of the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations. O! what encouragement to cast our bread upon the waters—for we

shall find it again after many days ! Ecl. xi. 1. By the mamon of unrighteousness, we are to understand earthly riches. They are called unrighteous on account of the curse which came upon the earth through man's disobedience. Therefore the heavens and earth shall have to pass away, because they are not clean in the Lord's sight. (See Gen. iii—17—18, ii Pet. iii—10.) But from the above we learn, that with these earthly riches we can make to ourselves friends, (by administering to the poor those things which they need,) that, when we fail, or be separated from this world, that we may be received into a habitation of rest. At the final day of reckoning, every good deed shall receive an ample compensation; for in that great day, when our Lord Jesus Christ shall occupy the great white throne, and the separation is made between the righteous and unrighteous, he will say unto those upon his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world For I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave the drink ?—when saw we thee a stranger, and took thee in ? or naked and clothed thee ?—or when saw we thee sick, or in prison, and came unto thee ? And the king shall answer, and say unto them, verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mat. xxv. 31, 40.

It appears from the above, that the righteous could not see wherein they conferred such favors upon their Judge ; and we may conclude, that the righteous who, in this life, performed charitable deeds towards the chil-

dren of God, have done them out of love to them, and because they were the Lord's disciples; and that they did not perform those good acts with an expectation of meriting or purchasing the kingdom of heaven; but from motives of love towards them because they were Christ's disciples. Christ will say unto them, in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me. The question may be asked, who are Christ's brethren? In answer to this, I would say, they are those that do the will of God, as Christ himself declared, Mark, iii. 35. "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Now the brethren of Jesus will have a part in the first resurrection, which shall take place one thousand years before the General Resurrection and Day of Judgment, (see Rev. 20,) and shall be present with Christ at the day of Judgment. The reader will find this subject treated upon, in this work, under the head of the Second Advent of Jesus Christ.

I have stated that every good deed shall be rewarded—especially those charitable acts which the children of men may do unto the disciples of the Lord Jesus Christ. Yes, as low down as a cup of cold water shall not escape the notice of the Judge—as Christ has declared: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose, his reward." Mat. x. 40, 42.

That our Alms-giving may meet the approbation of

our Heavenly Father, we must be careful and not let our left hand know what our right hand doeth. We are not to bestow our Alms in order to attract the notice or gain the praise of men. If so, we shall receive no reward in the final day of retribution; but that praise or glory which we receive of men shall be our reward. "Take heed," saith the Saviour, "that ye do not your Alms before men, to be seen of them; otherwise, ye have no reward of your Father which is in heaven. Therefore, when thou doest thine Alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest Alms, let not thy left hand know what thy right doeth, that thine Alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly." Mat. i. 4.

It is to be feared, that there is too much hypocrisy manifested in the distribution of Alms. I have not only an allusion to the giving, but to the receiving of those Alms. Is it not a stubborn fact, that the most of the collections which are made in the different denominations professing christianity, are made in behalf of the preachers. Whereas, the poor members of the church, are overlooked. I do not mean, that there should be no collections made for preachers. It is painful to expose to public view, the deceptions which are carried on under the name of christianity. Yet we ought to do so, though it might cost us the frowns of every merchant in Babylon. If my memory serves me right, we read no where in the Gospel of collections being made for preachers only. The first preachers of the Gospel were more concerned for the temporal prosperity of the poor members of the church, than they were for themselves. It was not money, or a good living, that

stimulated old Paul, or the first preachers, to go forth in discharge of their holy calling. I am convinced, that Paul and the first preachers felt such an interest in the great work of salvation that it never entered their minds to make money, or speculate in the ministry. They did not look for their reward in this life. We do not read in the Gospel that they ever caused a collection to be made on their behalf. For the apostles, in their letters, and even Christ himself, did intimate that they who preach the Gospel may live of the Gospel; and that the laborer is worthy of his meat—that is, brethren or preachers, who are sent by the church to travel and preach the word, and visit other churches, the churches ought to aid them, so that they might be enabled to defray the necessary expenses of their mission. For it is the duty of the church, to see that the temporal condition of her preachers is such as not to embarrass them in their calling. It is certain, that every true preacher of the Gospel will labor and do all the good he can in the ministry, for it is the love of Christ, that constraineth him to go forth and publish the gladsome sound of the Gospel. ii. Cor. v. 14. Therefore he will not abuse his power in the Gospel. Some people tell us, that the preachers have been at considerable expense, and do devote a great deal of time to acquiring a qualification for the ministry, and that they ought to receive a handsome compensation for their labors. In answer to this, I would say, that Jesus Christ is able to, and does qualify men for the ministry without going to so much expense as is hinted in the above. I believe that hundreds and thousands of dollars are spent, as it is said, to qualify men for the ministry, which might have been applied to a much better purpose.

Reader, bear with me—and do not take any offence at my plain remarks. God knoweth that I believe what I

write. If the money which is spent as above stated, were given to the poor sons and daughters of affliction, it would be more acceptable in the sight of heaven. Therefore let us be careful and not make a misapplication of our Alms. All who have Alms to bestow, should make enquiry for the destitute sons and daughters of men. Let us go to the poor man's house, and take a view of his poor family. See his poor wife and children—they need our assistance! Give them something—God will bless us for so doing. Go to the house of the fatherless and widows—see the poor widow struggling and toiling hard to maintain her family!—throw in your mite, and thus it is, in this way, that your Alms will be well applied.

Some professors of religion only appear to have a feeling for their ministers, and think that they are performing a great deed of charity, in that they contribute so much to their support—when it may be, that their preachers are better off in the world than they themselves are. Now for my part, I do believe, that if there be a poor brother or sister in the church, we had better bestow our Alms upon them, than upon a rich preacher. It is not wrong for preachers to receive the Alms of the church when they are needy; but when they can do very well without the assistance of the church they ought not to impose themselves upon the liberality of the church. Christ said to the first preachers of the Gospel, “Freely ye have received, freely give.” Mat. x. 8. “I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.” Acts xx. 33, 34. Again, the apostle tells us, “not to be forgetful to entertain strangers; for thereby some have entertained angels unawares.” Heb. xiii. 2.

To conclude, let us be kind and affectionate to all

men, and not turn strangers away, and refuse to give them entertainment where it is in our power to do so. If we do so, they will think hard of us, and will doubt our sincerity, as it respects our profession of christianity; and well may they do so—for no one can be a follower of Jesus Christ, and at the same time have no bowels of compassion towards his fellow mortals.

I suppose it will not be considered amiss for me, in this place, to remind the reader of what the apostle hath said concerning the indolent—such as have their health and the use of their limbs, and do not exert themselves, but depend upon others for their support: i. Thes. iv. 11, “And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly towards them that are without, and that ye may lack of nothing,”—and in ii. Thes. iii. 10, “For even when we were with you, this we commanded you, that if any one would not work, neither should he eat,”—i. Tim. v. 8, “But if any provide not for his own, and especially for those of his own house—he hath denied the faith, and is worse than an infidel.” These are weighty words, and ought to be observed by all. Persons who have their health and the use of their limbs, ought to use industry, and endeavor to support themselves, and also aid such as are poor and helpless; and by so doing, they shall be blessed, as the wise man declares—Prov. xxii. 9, “He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor,”—and in Isa. lviii. 7. “Is it not to deal thy bread to the hungry? and that thou bring the poor that are cast out to thy home? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.” The rich are apt to forget the poor. Men of great wealth are in great danger of being lost. Having every thing in a manner, as they

desire they are apt to condemn and despise the poor. But the time will soon arrive, when death shall separate them from their riches, and they will have to render an account of their stewardship; for in that great day of reckoning, it will be said unto those upon the left hand of the Judge, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." Mat. xxv. 41, 43.

In the 16th chapter of Luke, we have an account of a very rich and also of a very poor man. It reads that the rich man was clothed in purple and fine linen, and fared sumptuously every day. Thus he was in pomp and splendor, having every thing plenty. But poor Lazarus, was full of sores, and had nothing but what the people gave him; and when he was laid at the rich man's gate, one might have supposed that the sight of such an afflicted man would have wrought so powerfully upon the heart of this rich man, as to cause him to administer all that relief which his pitiful case demanded. But not so; the rich man took no compassion upon him. Poor Lazarus would have been satisfied with the crumbs that fell from the rich man's table. Moreover the dogs came and licked his sores. The dogs it appears, had more compassion than the rich man had. Poor Lazarus is visited by the kind angel of death. I say kind, because I do believe that Lazarus viewed death as such. But now see the change; Lazarus is at once relieved from all his afflictions, and conducted by shining angels into the bosom or company of Abraham. Death also pays the rich man a visit; but is not received or viewed by him as a friend, but as a great enemy—as one who separates him from all his enjoyments. O, how unwill-

ling to yield to the stroke! Must I leave all my glory behind? my great possessions and noble standing? and this delicate body of mine become food for worms in the silent grave? I cannot bear the thought. However willing or unwilling, the rich man departs this transitory life. His body is conducted to and finally deposited in the land of silence, with all that parade and pomp which is generally observed in burying the great ones of the earth. But, O, how different is his state from what it was when in this life! In hell, he lifts up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom. He requests Abraham to send Lazarus, that he might dip the tip of his finger in water, and cool his tongue, in that he was tormented in the flames of hell. But the rich man's request was not granted, in that he justly deserved or merited that punishment which he suffered. Abraham said unto him, son, remember that thou in thy life time, receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

Let us take warning, and have compassion on the sons and daughters of affliction; for our works, good or bad, shall follow us into eternity, and be rewarded accordingly. "And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors—and their works do follow them." Rev. xiv. 13.

CHAPTER XVIII.

SINGING, PRAYING, AND FASTING.

SINGING, if performed agreeably to the Word and Spirit of God, is a part of that holy devotion in worshipping the true and living God. We read in Mathew, 26th chapter, 30th verse, and in Mark 14th chapter, 26th verse, that after the saviour had celebrated certain institutions with his disciples, that they sang an hymn. Thus it appears that the Saviour approved of Singing. And Paul and Silas, when in Prison, "Prayed and sang praises unto God." Acts xvi 25. The apostle Paul, in his epistle to the Ephesians, v. 19, hath written—"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,"—and the apostle James, in his epistle, v chap. 13th verse, writes—"Is any among you afflicted? let him pray; is any merry? let him sing psalms." Now, this is evidence enough to convince the enquirer after the true and acceptable will of God, that Singing is a part of divine worship. But this holy exercise can be abused or perverted, like every other means of grace. There is a great deal of Singing done which I do believe is an abomination unto God. I have not only an allusion to the singing of irreligious songs, but to the manner or spirit in which religious songs, hymns, and psalms are sung by many in private and in public. It is very common for young people, when assembled together at wakes and upon other occasions, to sing hymns for diversion, or merely to pass away the time, or to have it said they are great singers. O, what profanity! what using of the name of God in vain!—what foolish talk is manifes-

ted during the hours of singing those sacred verses which were framed for the worship of God! Depend upon it that God is not pleased with such performances: therefore, I would advise young people and others, when they meet together at such times and feel like singing, to try and have their minds composed, and let no levity or foolish talk disgrace those sacred hours, while singing those verses in which the name of God is mentioned. I would advise young and old, at all times and upon all occasions to guard against levity and idle talk. Hear what the Lord hath said, and let us endeavor to be obedient: "But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the Day of Judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Mat. xii. 36—37.

I have said that Singing is a part of divine worship. Yes, the children of God may sing in the congregation, in their families, and at other times, to divine acceptance, provided it be performed agreeably to the words of the apostle Paul: "I will sing with the spirit, and I will sing with the understanding also." i Cor. xiv 15.

I have stated my views, in a few words, in relation to this noble part of divine worship. The next thing to be considered is Prayer. Prayer is a privilege which our Heavenly Father, through Jesus Christ, has granted unto the children of men. O, how thankful ought we to be, in that God will be heard by such creatures as we are! By Prayer we are to understand those petitions or requests which are made or presented unto God, by those who feel and are sensible that they need the favors which they petition for; and for our encouragement in this important undertaking, the Saviour hath said, "Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened to you. For every

one that asketh, receiveth ; and he that seeketh findeth, and to him that knocketh, it shall be opened." Mat. vii. 8—9. And again the Saviour gives us plainly to understand, that all men have a right to pray for what they need and ought to pray : Luke, xvii. 1, " And he spake a parable unto them to this end, that men ought always to pray, and not to faint." The apostle Paul in his 1st letter to Timothy, ii. 8, hath written—" I will, therefore, that men pray every where, lifting up holy hands without wrath and doubting."

Prayer is to be observed both in public and in private. As it respects public Prayer, heads of families ought to observe this with their families, mornings and evenings. This is generally termed Family Worship. Yes, it is the bounden duty of the heads of families, or parents, in particular, that they should endeavor to assemble their children and others, (who may eat with them at their table and sleep under their roof,) together, mornings and evenings, for the purpose of holding Family Worship. O, parents ! we cannot be too particular in the observance of this important matter. How necessary that we should bow ourselves with our children and others, in the morning, before God, and thank him for the blessings of the night, and also entreat the Lord in the name of Jesus to pardon whatever he may discover amiss in us—that he would provide for us as we may need, and finally fit and prepare us for every event of his will ! And when we sit down at our daily meals, let us not forget or neglect to acknowledge the hand which doth so liberally provide for us ; and when the evening shades draw near, let us again with our families draw nigh unto God, and thank him for his fatherly care and protection which has been over us during the day, and pardon wherein we have done amiss in thought, word, or deed—and that he would be with us, during the silent

watches of the night, &c. Yes, parents, we ought to shoulder the cross, and exhort our families, tell our children of the goodness of the Lord, and teach them of his ways, and show them the vanities of this world, and let us be careful and give them no encouragement to be proud or to be exalted in their minds, but encourage them to resist the proud fashions of the world. Let their clothing be plain and decent, and mark well the company they keep—and finally, not to teach them only by words, but also by example.

That it is our duty to instruct our children in the ways of the Lord, hear the words which Moses delivered to the Israelites: “And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up,” Deut. vi. 7—and also what the apostle Paul hath said: “And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.” Eph. vi. 4.

Public prayer ought to be observed in the church—that is, when the brethren and others do meet together for public teaching. Then it is, as the apostle gave orders to Timothy, that in the first place, “Supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority—that we may lead a quiet and peaceable life, in all godliness and honesty.” 1 Tim. ii. 1—2. And it is necessary, as was observed by Paul, to exhort or deliver a short exhortation on Prayer, before we engage in that work, stating to the congregation in a few words, the great necessity of supplicating a throne of mercy, and how very sincere we ought to be in our approaches to God—after which the whole congregation bow themselves (if convenient) upon their knees, and then let prayers, and sup-

plications, &c. be made as has been directed by the apostle; and before rising two or three brethren may pray (but in order) so as to be heard, if possible, by the whole congregation, that when each prayer is concluded, the congregation can say Amen, to what has been offered up.

Again, our Prayers ought always to be summed up, or concluded by saying the Lord's Prayer; for so Jesus commanded his disciples to do: Luke, xii. 2, "And he said unto them, when ye pray, say, Our Father which art in heaven, &c. Secret Prayer must also be observed. Our dear Redeemer hath said—"But thou, when thou prayest enter into thy closet; and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret, shall reward the openly." Mat. vi. 6. Secret or private Prayer ought to be attended to in a proper manner—that is, we must be careful that no one seeth or has a knowledge of our so doing. If this duty be correctly observed, no one but God and ourselves will know any thing about it, although it should be developed unexpectedly on our part—that is, we may sometimes conclude that we are in secret—that no human being beholds us, or has any knowledge of what we are doing;—and we be deceived on this head, it will not hinder the acceptance of our secret devotions, in as much as we are innocent, and that it was our full intention to pray to God in secret.

The benefits resulting from Private Prayer are great. Yes, Christ has declared, that those who pray in secret, shall be rewarded openly. My dear brethren in the Lord, let us not neglect this important duty; but when convenient, retire or repair to some solitary place, where no eye seeth but the eye of God, and there pour out our hearts in prayer to God our Heavenly Father. O, how sweet and comfortable is that communion and fel-

lowship which the believer enjoys with his God in secret! Our dear Redeemer himself observed Secret Prayer, as we can read in Mat. xiv. 23: "And when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come he was there alone." Thus the Saviour has given us both precept and example for the observance of private Prayer.

Again—We ought, at all times, to have a praying mind to God; and then it is, that we shall "Pray without ceasing." i. Thes. v. 17. Dear reader, Prayer, as well as Singing, and every other means of grace, can be perverted. The Scribes and Pharisees as we can read in the Gospel, made great pretensions and manifested a great deal of zeal in the observance of Prayer. They generally selected the most public places for Prayer. Their object was the notice and praise of men; and there is no doubt but that they deceived many, especially the ignorant. They were considered by them the favorites of heaven. But our Saviour exposed their hypocritical mockery. "And when thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward." Mat. vi. 5. "Woe unto you, Scribes and Pharisees, hypocrites, for ye devour widow's houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." Mat. xxiii. 14. It is to be feared, that there is too much of this Pharisaical spirit in our times; for there is so much public praying, accompanied or connected with so much pride, that it cannot be otherwise. We frequently hear it said, that such an one made a great prayer, and how well such and such pray, &c. Now, such talk is not agreeable to the sincere, and no doubt an abomination unto God.

And again—It has become quite fashionable for praying characters to offer their services to pray for sinners. Yes, they will insist upon people coming forward to let them pray for them. This is going a little farther than the Scribes and Pharisees. They would have us to believe that they are such holy characters, that their prayers would avail much before God. Now, every man who has a knowledge of the New Testament, must know that such proceedings are quite contrary to the order to be observed, as revealed in that blessed book. Where do we read in the Gospel, that Jesus Christ or the apostles told the people to come and let them pray for them? If my memory serves me right, we can read nothing of the kind in the Gospel. Well, then, if Jesus Christ and the apostles did not proceed in that way, what are we to think of modern christianity, or that spirit which operates so mightily on many professors of religion, as to cause them to proceed as above stated? I answer that it appears very clear to me, that it is a spirit of delusion; a very dangerous spirit indeed, and ought to be resisted by every person. Take it for granted, reader, that a meek spirit will never prompt a person to stand up and tell the people to come before him and be prayed for. This is assuming too much authority, and is indicative of a self-righteous spirit.

To pray for ourselves and others is right—but I contend that it is wrong, and quite contrary to the spirit of of Christ, to tell sinners to come and let us pray for them, but when we are solicited, then it will become our duty to do so in public.

It is to be feared that there are a great many prayers made in public meetings merely to be heard by men? I will not judge—God knoweth. If we are not careful, we are sure to use vain repetitions—that is, utter a long string of words, and at the same time be praying to man

instead of God. Therefore, we ought to be careful, and petition for nothing but what we believe would be agreeable to the will of God, and that we would be willing to receive.

Women, as well as men, have a right to pray to God. But women must not pray to God having their heads uncovered, nor men pray to God having their heads covered. Paul, in his first letter to the Corinthians, xi., writes—"Every man praying or prophesying, having his head covered, dishonoreth his head; but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Now, it is plain from the above, that women in divine service, and especially when engaged in praying or prophesying, should have their heads covered. Paul, in the 15 verse declares—"But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." There are some who contend from this verse, that the long hair is all that we are to understand by the covering which the apostle speaks of as becoming the woman when she would pray or prophesy. But if such persons would examine closely into what the apostle hath written in the 5th and 6th verses, as above quoted, they would see that the apostle alludes to another kind of covering than that of the hair, seeing that he saith, "For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." Now, if the hair is the covering which women should observe in praying or prophesying, then there would be no sense in the words of the apostle, when he says, "but if it be a shame to a woman to be shorn or shaven, then let her be covered."

Reader, in ancient times, it was considered a great scandal or shame for women to be shorn or shaven.—Yes, it was a disgraceful punishment sometimes inflicted on women of bad character. The hair is given to the woman for a natural covering; they therefore ought to wear it long—for it is an honor to them; but to wear it short as is customary among men, would be dishonorable to them. According to ancient custom, a cover on the head was a sign of subjection and respect to superiors; and it was owing to the woman being under subjection to the man, according to the word of our Lord, (see Gen. iii. 16.) that she should, in divine service, especially when praying or prophesying, have a cover on her head. The apostle, in the 3d verse of the 11th chapter 1st Corinthians, fully explains the cause: it reads thus—"But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Thus it is plainly revealed why the woman should cover the head in divine service; and it should be a plain cover. The manner in which some women veil their faces and cover their heads is an abomination unto God. Yes, it is an abomination unto God, and disagreeable to a meek and lowly mind, to see women or men having so much of the fruits of a proud heart about their bodies, and especially when engaged in performing divine service or holy calling. It would be well to bear in mind, that Jesus Christ, our adorable Redeemer, wore a crown of thorns.

That women should adorn themselves in plain apparel, is very evident from the words of the apostle: i Tim. ii. 9, 10, "In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold or pearls, or costly array; but which becometh women professing godliness with good works." Paul writes thus concern-

ing the man—"Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him." i Cor. xi. 14. From this many infer that a man ought to cut or wear his hair quite short. Now, I do not believe that it was the intention of the apostle that men should cut their hair quite close to their heads; but that they should not wear their hair as long, and tied in the manner that women do—which some years since was customary among the males. One might suppose that nature would be sufficient to dictate to a man in what way he should wear his hair. There certainly can be no impropriety in a man's wearing or letting his hair extend and not grow longer than to the shoulders. We can read in certain histories, which speak of the similitude or form of Christ, "that the hair of his head was of the color of a well ripened hazlenut, and divided on the middle of his head, smooth and even, hanging down on each side to the shoulders, according to the mode of the Nazarenes. His beard was of the same color of the hair of his head, full and beautiful in the middle of his chin, divided into two parts, not very long. His face was handsome, smooth, and without wrinkle or spot."

I have no doubt that the above is a true history—because we can read that the Israelites were commanded as follows: "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard." Lev. xix. 27. "They shall not make a baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." Lev. xxi. 5. Christ fulfilled the law in every point; he therefore wore the hair of his head and chin agreeably to the law. And as it respects the wearing of the beard, I have no doubt but that it was the intention or design of the Great Creator, that men should wear their beards; for it is a remarkable distinction between man and wo-

man, and that no deception might take place between the part of man and woman; and I cannot see what right or cause any should have to judge or condemn such as feel it their duty to carry or observe the image or likeness in which they were created. I acknowledge that there is no positive command in the New Testament that men should wear their beards; but we have an example in Christ and his apostles, to justify and convince a brother that he should let his beard stand.—And Peter tells us, “For even hereunto were ye called; for Christ also suffered for us, leaving us an example, that ye should follow his steps.” 1 Pet. ii. 21; and Christ says, “Whosoever, therefore, shall be ashamed of me”—that is, of his person—“and of my words”—that is, the doctrine he taught—“in this adulterous and sinful generation, of him also shall the son of man be ashamed, when he cometh in the glory of his Father, with the holy angels. Mark, viii. 38.

It was considered a great shame or scandal for an Israelite to have his beard cut off, as we can read in ii Samuel, x. 4, 5: “Wherefore, Hanun took David’s servants, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. When they told it unto David, he sent to meet them, because the men were greatly ashamed; and the king said, tarry, at Jericho until your beard be grown, and then return.” To shave off the beard was, perhaps, as great a shame or scandal in king David’s time, as it is now in the eyes of the world to let it stand. Yes, to have the beard cut off, as it respects the Israelites, was as great a shame or scandal, as for a woman to wear an artificial beard—because the Jew who lost his beard would look too much like a woman, and the woman who would wear an artificial beard would look too much like a man. Thus nature

itself will teach a man that he should let his beard stand.

I have no doubt but that my remarks on the beard will be made light of by many, but I have one consolation—I feel satisfied that I have done my duty, and that no one who possesses a meek and lowly mind, will have any objections to make.

To conclude my remarks upon Prayer, I would say, in all our prayers to God, we must have faith, that is, we must pray in faith, believing, and that always, in the name of Jesus Christ, as we can read in John, xiv. 13, 14, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it,”—and in Mat. xvii. 19, 20, “Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.”

I shall now make a few remarks on Fasting. By Fasting, we are to understand abstinence from food, for the purpose of being better qualified to seek and enjoy the favor of God: and in as much as Christ and the apostles observed Fasting, the children of God ought also to fast. (See Mat. iv. 2, ii. Cor vi. 5, xi. 27, i. Cor. vii. 5.) Our Savior told his disciples, that when they fasted, they should not be as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. “Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy Father, which seeth in secret, and he shall reward thee openly.” Mat. vi. 16, 17, 18.

The objectors to Fasting, can plainly see from the above, that Christ did not forbid, but rather gave his disciples to understand that they should fast—“But thou

when thou fastest." Yes, these words, with the example of Christ and the apostles, is evidence enough to convince the believer that he ought to fast; and it is plain from the words of Christ, that Fasting, is to be observed in such a manner as not to have it known to men: "That thou appear not unto men to fast." It is not said how often nor how long we are to fast—so that it ought to be observed occasionally, but always in secret. This, by being careful, may be managed in such a manner that the family to which we are attached will not be apprised of it. We can read in Acts, 13th chapter, that when Barnabas and Saul were set apart for the work whereunto they were called, that it was done by Fasting, Praying, and laying on of hands. I do believe that it becometh the whole church of Christ to fast occasionally, especially when we undertake to separate brethren for the work of the ministry. This is an important undertaking, a very solemn, yea, weighty matter; and that this work may be of the Lord's doings, or that the church may be controlled by the Lord, in selecting a brother, or brethren, for the ministry, it becometh the whole church, when they are apprised of such an undertaking, to fast, that their bodies may be in a temperate state, and pray to God that they might be qualified to say who it is, that he would have to take a part in the ministry. And furthermore, the members, previous to the time of determination or interrogation, ought to be careful not to make it an every day's talk, they ought to consult no one but God, and thus give no encouragement to an electioneering spirit.

Fasting was quite common among the Jews. Moses fasted for the space of forty days, Deut. ix. 9, 18, and x—10. Exod. xxxiv. 28—Elijah fasted forty days, i. Kings, xix. 8: and our Saviour also fasted forty days, Mat iv. 2. If there was no benefit derived from Fast-

ing at certain times, I am convinced that the Saviour, the apostles and the saints, would not have done so. Yes, occasional Fasting if observed with a single eye to the glory of God and the salvation and purification of the soul, will be of great advantage to the believer. It gives the believer a clear conception of his dependence upon Almighty God, and of the doctrine of self-denial. Yes, it tends to humiliation, and teaches the believer, that in order to his sanctification, he must not only abstain from sin, but from the very appearance of sin. (See i. Thes. v. 22, 23.) It is useless for persons to fast when it is not their intention to do what is right. Hear the word of the Lord to such as do not fast in order to be enabled to do what is right—yea, to perform the acceptable will of God: “Wherefore, have we fasted, say they, and thou seest not? wherefore have we afflicted our souls, and thou takest no knowledge? Behold, in the day of your fast, ye find pleasure, and exact all your labors! Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high! Is it such a fast that I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord; is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh.” Isa. lviii. 3, 7.

I shall now conclude my remarks on Singing, Praying, and Fasting—and it is my wish that you would compare them with the Gospel, and see whether they are agreeable to the will of God; and if you find that they agree

with the Gospel, I entreat you to receive the same, and they will make for your future felicity. As an exhortation to prayer, hear the words of a certain poet :

- 1 What various hindrances we meet
In coming to a mercy-seat !
Yet who that knows the worth of prayer,
But wishes to be often there ?
- 2 Prayer makes the dark'ned cloud withdraw,
Prayer climbs the ladder Jacob saw—
Gives exercise to faith and love,
Brings ev'ry blessing from above.
- 3 Restraining prayer, we cease to fight,
Prayer makes the christian's armor bright,
And Satan trembles when he sees
The weakest saint upon his knees.
- 4 While Moses stood with arms spread wide,
Success was found on Israel's side ;
But when through weariness they failed,
That moment Amalek prevailed.
- 5 Have you no words ? ah ! think again—
Words flow apace when you complain,
And fill your fellow creature's ear
With the sad tale of all your care.
- 6 Were half the breath thus vainly spent,
To heaven in supplication sent,
Your cheerful song would oftner be,
“Hear what the Lord hath done for me.”

CHAPTER XIX.

AN ADDRESS TO THE READER.

READER, I have endeavored, in this work, to impress upon your mind, the great necessity of obeying God, our Heavenly Father, in all his precepts. Yes, this, and to throw some light upon the order to be observed in the House of God, is what has induced me to write this book. What reception it may meet with, is unknown to me. Had it not been for so much deviation from the true observance of Christ's precepts, I do not suppose that I should have thought it necessary to do so ;—but how can I well forbear, believing as I do, that we cannot be too particular in observing every command of the New Testament? and at the same time seeing and hearing so much in opposition to many of the precepts of our Lord Jesus Christ. Our dear Redeemer declared and said, in his sermon delivered upon the mountain, as you can read in Mat. vii. 21, 23, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name have done many wonderful works. And then will I profess unto them, I never knew you, depart from me, ye that work iniquity.” Now, from the above we may truly infer that notwithstanding our calling upon the name of the Lord, which is our reasonable service, if we do not observe the will of the Lord, we shall not enter into the kingdom of heaven; and that many persons, yea, preachers, may and will live and die in a state of deception, being under the impression

that they are the chosen ones of the Lord. But in the final day of reckoning, it will be revealed to men and angels, that they were in a state of delusion. Oh! the danger, the great danger of being deceived! The apostle tells us, "For Satan himself is transformed into an angel of light;" therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. ii. Cor. xi. 14, 15—and Christ declared, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders, in so much, that if it were possible, they shall deceive the very elect." God's elect are such as have, by a conformity to the will of God, entered into the church of Christ, and are living up to their christian privileges. Now all such receive the anointing of the Holy Spirit, which abideth in them—and this anointing teacheth them not only a part, but the whole will of God, and the observance of it. (See i. John, ii. 27.) And where it not for this anointing, the devil could deceive the children of God; for it is certain that all those that have received, and do observe, this anointing, cannot be seduced to believe in a false or wrong observance of any one of the precepts of Jesus. Nevertheless, it is possible for them to fall from grace and be lost. But as long as they preserve that love and affection for God and his word which they received at the first they cannot sin—that is, wilfully; for his seed remaineth in him; therefore, in order to his fall, he must lose that love for the truth. And this love or affection for God and his word is the very best assurance that we can have of our acceptance with God; and to prove this, I will call the attention of the reader to what Christ hath said upon this subject: John, viii. 47, "He that is of God, heareth God's words; ye therefore hear them not, because ye are not of God. He that

is of God—that is, he that is begotten or born of God, heareth—that is, reveres or obeys God's words; and those that hear them not—that is, do not reverence and obey God's words, are not of God—that is, are not born of God." And again, in the 51st verse, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death:" That is, those who obey the precepts of Jesus shall not be hurt by the second death, or lake of fire. John, xiv. 21. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him and manifest myself to him." 23, "And Jesus answered and said unto him, if a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." 24, "He that loveth me not, keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me." And John, that beloved disciple, tells us, "This is the love of God, that we keep his commandments." John, v. 3.

Now, is it not evident from the above, and more testimonies which I might produce, that all those who do keep the commandments of the Lord Jesus Christ, have the love of God shed abroad in their hearts; and that all those who do not keep his commands—it matters not what they may profess—they are not the children of God; they have not the love of God in their hearts—for no one can have the love of God in his heart, and not observe the precepts of Jesus. How often do we hear certain professors say, there is no necessity to be so particular in observing this and that command, if the man or woman is only converted, it is enough. Oh! what a mixture of lies and error! I admit that a good heart, or a true conversion to God, is as much as we

can expect in this life, and it will keep us very industrious to maintain it to the end of our days. But we have no evidence to believe that a man may have a good heart, or be truly converted unto God, and speak lightly of any of the commandments of the Lord Jesus Christ. No, for all those who are truly converted to God, have the same mind in them which was in Jesus Christ. Yes, they have his spirit; and the mind or spirit which was in Christ, and also in his disciples, is a meek and lowly mind, (see Mat. xi. 29.) and never revolts against any part of the will of God.

Again, we hear people say sometimes, in supporting or establishing their conduct for not observing certain Gospel precepts, that they have a good mind or meaning in proceeding in the way they do. But I contend, that if their good mind or meaning be not to observe the whole will of God, that they are no better than King Saul; for he seemed to have a very plausible excuse for not fully prosecuting the word of the Lord, which had been delivered unto him by the prophet Samuel. This word of the Lord to Saul was, that he should utterly destroy the Amalekites, and every thing which appertained unto them. He was to make no reserve whatever; but it appears that he had such a good mind, or intention as not to observe the word of the Lord in full. Oh! no—he discovered a great many animals which would answer very well to offer as sacrifices unto God upon Mount Gilgal; and as the king of the Amalekites was a great man, he must be taken alive. Thus this good meaning of King Saul's led him to violate the word of the Lord, by reserving the best of the flocks, and also sparing King Agag. However, Samuel told Saul, that to obey is better than sacrifices, and to hearken than the fat of rams: for rebellion is as the sin of witchcraft, and stubbornness as iniquity and idolatry. Because thou

hast rejected the word of the Lord, he hath also rejected thee from being king.

Reader, you see that it will not do for us to reject any part of the word of the Lord, though we may have ever such a good intention. The word of God must be observed without the least deviation. Samuel said, bring ye hither to me Agag, the king of the Amalekites. And Agag came unto him delicately; and Agag said, surely the bitterness of death is past. And Samuel said, as thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag to pieces before the Lord in Gilgal. (See i Sam. xv. chap.) Now King Agag represents that corrupt nature in man, and is not to be spared, but must be crucified; for it is, as we have already remarked, that this corrupt nature cannot be made subject to the law of God; for if that could have been done, there would have been no necessity for the Gospel;—and this will not be accomplished without suffering. The price of our redemption cost the most cruel and painful sufferings endured by our dear Redeemer. Our salvation is also effected in sufferings—so that none need expect to enter the Kingdom of Glory without suffering more or less. Therefore, it is our privilege, that we might “know Christ and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.” Phil. iii. 10. Now, to suffer for the name of Christ, is a certain evidence that we must be the children of God; for in so doing, we produce that kind of fruit which Christ and the apostles have declared would be agreeable to our holy profession. Oh! how few are willing to suffer for the name of Jesus! and how many of his professed disciples in the hour of temptation and affliction, deny their Lord and Master! Yes, in times of prosperity, how bold, how courageous for the accomplishment of the will of God! But let the

enemy tempt, the world frown, and false christians persecute unto death, oh! what desertions! Only here and there one is to be found who will endure, who will lay down his life for the brethren, and seal with his own blood the testimony of the truth as it is in Jesus.

All those who are born of the Water and of the Spirit, have the same mind in them which was in Jesus. Yes, they are operated upon by his Spirit; and if led by that Spirit, they need apprehend no danger of swerving from the truth, or imbibing error. Oh! no—it is the Spirit's office to guide the believer into all truth. "He will not speak of himself—but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me—that is, Christ; for he shall receive of mine, and shall show it unto you: all things that the Father hath are mine; therefore said I, he shall take of mine, and shall shew it unto you." John, xiv. 13, 15.

A spirit cannot be seen by the bodily eye; but its operations can be felt, and its effects can be seen. The operations of the Spirit are compared unto the wind.—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." John. iii 8. The wind cannot be seen—but its effects can be both felt and seen. John, that beloved disciple, solemnly charged the brethren "not to believe in every spirit, but to try the spirits whether they are of God, because many false prophets have gone out into the world." i John, iv. 1. And how are we to try or prove the spirit? I answer, by the word of God. For example—If that spirit from whose operations we act and move, and if those actions and movements do not in every respect agree with the Gospel of Jesus Christ, we may take it for granted, that it is a spirit of error, and not the spirit of truth, that operates upon us.

Reader, let us take warning, and make sure work for the Kingdom of Heaven. The time will come when every man's work shall be tried. Yes, the apostle Paul, in his 1st epistle to the Corinthians, 3d chapter, tells us —“For other foundation can no man lay than that which is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide, which he hath built thereupon, he shall receive a reward. If man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.” Now it is certain, that every man or woman who professes faith in Jesus Christ, is a builder for eternity. But it may be possible for persons to profess faith in Jesus Christ, and yet not conduct themselves so as to be saved by the present means of salvation. Therefore, we ought to be very particular as it respects the materials or means we make use of in rearing up a spiritual edifice for the Kingdom of Glory.

In the first place, I would advise all persons when they commence this important undertaking to dig deep—that is, make a proper search, until they are fully satisfied that they have found the rock Christ, the sure foundation; and then employ those materials or means which Christ himself has appointed for the accomplishment of this desirable object. By this spiritual edifice, I allude to that temple which the apostle writes of in the 16th verse of the 3d chapter, and 19th verse of the 4th chapter, of his 1st letter to the Cor: “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which tem-

ple ye are. What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own; for ye are bought with a price—therefore, glorify God in your body and your spirits, which are God's."

Reader, are you a professor of the religion of Jesus Christ? If so, I charge you to examine well the foundation upon which your hope of eternal glory depends. Now, if Christ be your foundation, you are certainly well founded. Yes, you are founded upon solid rock. The rain may descend and the floods come, and the winds blow, and beat ever so much upon that superstructure, which has Christ for its foundation, and it cannot be moved—Yea, it shall not fall. But should our foundation be an arm of flesh, the doctrines and commandments of men, we are in a state of delusion. Our foundation is a sandy one, and cannot stand; it will totter and finally fall, and great will be the fall thereof.

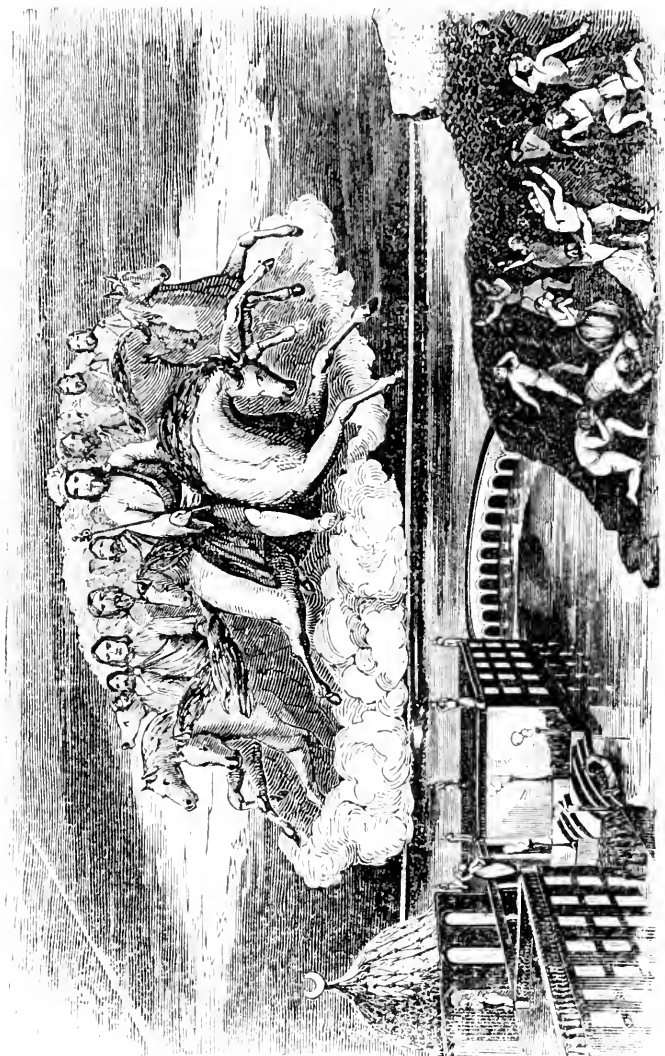
Reader let us be awake to our highest interest, and guard against the great prostitute that we read of in the book of Revelations; 17th chapter, "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. And I saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." By this woman, we are to understand every corrupt sect or community professing to be the church of Christ—and whenever

they become numerous they are sure to produce more sects; therefore she is styled the mother of harlots. And by her rich and costly adornment and the golden cup which she holds in her hand, we may understand that by which she attracts the attention of the children of men. The golden cup is full of abominations and filthiness of her fornications—and when she by her grand appearance succeeds in attracting the attention of the children of men, and presenting to them the golden cup, which may more particularly represent the excellency of speech and doctrine which the preachers—in particular, of those corrupt communities—deliver to a cheated multitude to receive; and when they do receive the doctrine inculcated by those corrupt preachers then it is, that they drink of the contents of the golden cup, and are sure to become intoxicated to such a degree as to think that they are doing God's service when opposing and persecuting the children of God even unto death.

Reader, let us take heed to ourselves, and guard against every feeling which is contrary to love—that is, love to God, and love to man. If so we shall not do any thing that would be in opposition to the doctrine of Christ. Yea, we shall be under the guidance of the spirit of truth, and, of course, shall be preserved from that delusion, which it is to be feared, will be the destruction of thousands of the children of men. Oh! let us walk in the light of the Gospel, that the smiling countenance of our Heavenly Father may shine upon us! We have but a short time to stay in this world: yes, a few more risings and sittings of yonder sun, and we shall have finished our course. Happy, happy, will it be for us, if in a state of readiness when separated from the body by the angel of death, the soul can then enter into a mansion of rest in the paradise of God, which our dear Redeemer has prepared for those that love him.—

But, oh ! should we be the opposers and neglectors of this great salvation, our state will be a miserable one ! Oh ! what awful feelings will corrode our minds, when sickness seizes, medicines fail, and the icy arms of death encircle us round—and when separated from the body, the soul, that immortal part, will have to enter the prison of hell, where there shall be wailing and gnashing of teeth. Reader, oh ! reader whoever you be, I entreat you to take warning, and seek the Lord whilst he is near, that your poor soul may be saved in time and in eternity. It matters not whether you be young or old. Now—to you, even now—is the day of salvation, the acceptable time. To-morrow may be too late ; for there is no state, no age in life, that is exempted from death. Yes, the infant in the cradle, the young man and the young woman, the middle aged, and the old gray-headed man or woman, are all liable to death. “ For it is appointed unto man once to die, and after that the Judgment,”—“ Dust thou art, and unto dust thou shalt return.” These delicate bodies of ours will ere long become food for worms in the silent tomb. Oh ! what folly, what madness to spend so much money and precious time in pampering and decorating these mortal bodies. Crucify, oh ! reader, I entreat you to crucify in yourself the old man, that corrupt nature, which you, myself, and the whole human family have inherited from a fallen Adam, though it may cost you the frowns of the world, the persecutions of the wicked, and all those things which are so highly esteemed by the children of this world ! Oh ! the crown, the immortal crown of life, that is in reservation for the faithful followers of the Lamb ! That crown, that precious crown, is worth more than all the glittering toys and glories of this vain world. Yes, this world with all its pleasures and enjoyments, is not worthy to be compared to the eternal weight of glo-

ry that awaits the righteous in the other world. Our Saviour declared, "What will it profit a man if he gain the whole world and lose his own soul? or what can a man give in exchange for his soul?" Beloved reader, we can give nothing in exchange for our soul; for it is more valuable than all the world: therefore, let us daily lay up treasures in heaven that our hearts may be there also.



The Second Coming of Christ.

CHAPTER XX.

**THE SECOND ADVENT OF OUR LORD JESUS CHRIST,
AND OF THOSE EVENTS FOR WHICH HE SHALL BE
REVEALED.**

THAT our Lord Jesus Christ will appear again in our world, for the accomplishment of certain purposes, is a truth plainly revealed in the word of God. Israel's prophets did not only prophesy of the first, but also of the second Advent of our glorious Redeemer. I do not intend, in this work, to notice all those prophecies which have an allusion to the second appearance of our Lord Jesus Christ. No, I shall only select a few from the many, and shall give my understanding of the same in as few words as possible. I shall first take into consideration what our Saviour and the apostles have said on this subject, and secondly, I shall have recourse to those prophecies which the prophets have uttered on this very important subject—when I shall call the attention of the reader to those events which our Saviour shall come to accomplish.

Our Saviour, in the 24th chapter of Mathew, 13th chapter of Mark, and 17th chapter of Luke, speaks of the destruction of Jerusalem, and also of his coming, or personal appearance, in this world; and as he was in the world, or upon the earth, at the time he spake those prophecies, we cannot believe otherwise than that he alluded to his second personal appearance. And as these two subjects, the destruction of Jerusalem, and the coming of Christ, have been recorded so through each other, many conclude that Christ, in speaking of his coming alludes altogether to his coming to destroy Jerusalem—which notion or opinion can be easily confuted by paying strict attention to the whole tenor of those

prophecies. For example—It is certain, that at the destruction of Jerusalem, the sign of the coming of the Son of Man was not discoverable in the clouds of heaven; that he did not, at that time, send his angels with a great sound of a trumpet, and gather his elect together from the four winds—from one end of heaven to the other. Then, of course, those prophecies remain yet to be fulfilled.

And again—The apostles have also spoken more or less of the second appearance of our Lord Jesus Christ. Paul, in his epistle to Titus, in admonishing the brethren, writes thus—ii. 13, “Looking for that blessed hope, and the glorious appearing of the Great God, and our Saviour, Jesus Christ.” And in Hebrews, ix. 28; “So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time, without sin unto salvation.” It is very clearly revealed, that when our Saviour shall come, that he can and will be seen by all the inhabitants of this earth; that his coming will be as visible as the lightning: “For as the lightning cometh out of the east, and shineth even unto the west—so shall the coming of the Son of Man be.” Mat. xxiv. 27. “Behold, he cometh with clouds! and every eye shall see him, and they also which pierced him; and all the kindreds of the earth shall wail because of him. Even so, amen.” Rev. i. 7. Here it is expressly declared, that all eyes shall see him, and that the disobedient and rejectors of the Gospel shall also see him; it is added, they also which pierced him. And in the Acts of the apostles, i. 10, 11: “And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go

into heaven." Now, it is certain, that our Saviour ascended to heaven in that same body in which he rose from the dead, and that he will come again in that same body; and it is also certain, that he was seen by his apostles after he rose from the dead and when he ascended to heaven, and our Saviour gives us plainly to understand, that he shall be seen when he comes: Mat. xxiv. 30, "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and glory."

Now, it is plain from what I have stated, that when our Redeemer comes, he shall be seen by saint and sinner—yea, by all the inhabitants of the earth. But as it respects the precise time of his coming, God, for wise purposes, has not seen proper to reveal it—it is a secret. Our Saviour declared, Mat. xxiv. 35, "But of that day and hour knoweth no man; no, not the angels of heaven, but my Father only." But our Saviour has given us certain signs or tokens, by which we can have knowledge of his near approach, and sudden appearance—and for the benefit of the reader, I state some of those signs which do predict the coming of the Son of Man.—Mat. xxiv. 6, 7, 29: "And ye shall hear of wars and rumors of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places." 29th verse: "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken." Luke, xxi. 25—27 verses: "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth—distress of nations, with

perplexity ; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth ; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory." And after our Saviour had given those signs, he solemnly warned his disciples to take instruction from the same : Mat. xxiv. 32, 33 verses, " Now learn a parable of the fig-tree : when his branch is yet tender and putteth forth leaves, ye know that summer is nigh ; so likewise, when ye shall see all these things, know that it is near, even at the door."

Reader, we have had the most of these signs—that is, if not in America, in other parts of the world ; and we may have them again, or we may not ; for it is not said how often they shall be seen before the coming of Christ. And as we have had them, it would be great wisdom in us to be in a state of readiness, not knowing when the Master may come.

Again—From reading the Gospel, it appears to me it will be a very dark time, as it respects the state of religion in the world, when our Lord Jesus Christ shall make his appearance. And what confirms me in my belief is, the way things now work in the world. At this time the pure Gospel of Jesus Christ is almost shrouded in darkness—things are only growing worse and worse—ripening fast for the sickle of destruction. Reader you may rely upon it, the darkest time will be just before the coming of our Lord Jesus Christ. The power of deception is now great but will be greater at that time—though this is not the general belief. No, for the general opinion is, that the religion of Christ is in a very prosperous state. But the word of God, and common observation, declare aloud, that it is a wrong conclusion. Yes, I will venture to declare, that there is more pride now in the world,

than there was at Christ's first coming. The power of deception will be so great, that numbers will oppose Christ at his coming. Our Saviour gives us an idea of the state of the world at that time, when he declared, Luke, xvii. 26—30: "And as it was in the days of Noah, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded: but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." And that there will be but little evangelical faith, at that time, is more than intimated in those words of our Saviour—namely, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth." Luke, xviii. 8. Thus we may believe, that when Christ shall come, there will be but a small number when compared to that great body which do make a profession of religion, that will be in a state of readiness to meet their Lord and Master. Yes, only here and there one shall be found having on the wedding garment of righteousness;—and they will be in a suffering state. Yes, the true church of Christ, after the prophesying of the two witnesses, (see Rev. xi.) will have to pass through a scene of affliction. Many will, no doubt, have to seal with their own blood their testimony for the word of God; and many, no doubt, will fall from the true church, "as a fig-tree casteth forth her untimely fruit when she is shaken of a mighty wind." Rev. vi. 13. For then it is, that the church of Christ will be completely shaken, But all those which are sound in the faith, and well founded, will be able to stand. The children of God,

during those troublesome times, will have to exercise patience, and contend in the spirit of Christ, as well as keep all the commandments of the Lord God Almighty: for then it is that their faith will be more than ever tried, as we can read in Rev. xiv. 12: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." And at this time "the sixth angel will pour out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared." The Jews will now return and possess their country; but it is added. "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xiv. 12—14. Reader, these three unclean spirits will have so much power and influence over the children of men, as to deceive them to such a degree as to oppose our Lord Jesus Christ at his coming.

This will be a dreadful time. Oh! it will be a dark and gloomy period. Yes, then it is, that truth will be taken for error and error for truth, darkness for light and light for darkness.

That the Jews will be brought into their country before the appaerance of Chirst, is a truth plainly revealed in the book of God; and the prophets tell us in what way their return shall be effected. But as it will not answer for me to treat these subjects largely in this work, the serious reader will bear with me, as it was not my intention from the first, to devote many pages of this work to the subject now under consideration—not but **that I believe it is a very interesting subject; but were**

I to write largely on this, and the following subjects, it would make this work too expensive. I would advise the reader to peruse from the 50th chapter to the end of the book of the prophet Isaiah, and, in particular, the twelve last chapters of Ezekiel, where the prophets make it very plain, that the Jews will be brought again into their land.

Again—Notwithstanding those many tokens which the Saviour has declared should predict his coming, there will be but a very few who will not be taken by surprise. Yes, so sudden and unexpected will it be, that when the children of men least expect or look for his coming, he will make his appearance in the clouds of heaven. However, it is certain, that if the children of God will watch and observe the signs of the times, that the Advent of our Redeemer will not be so unexpected to them, though it will be a very slumbering time. Yes, it will be such a dark time, that even the children of God will be inclined to sleep. (see Mat. xxv. 5.) But, oh! how solemnly did our Saviour warn his disciples to be in a state of readiness, so that that day might not take them unawares. Yes, he charged them “to take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” Luke, xxi. 34—36. And in Rev. xvi. 15; “Behold, I come as a thief! Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.” But as it respects the children of this world, they will not regard the signs of the coming of the Son of Man; but will prosecute their worldly

concerns, and make arrangements and calculations for the improvement of the world. The wisdom of the world is now great, but it will still be greater. One new invention will succeed another, so that in time, this world will, by the wisdom of man, be rendered highly convenient for the comfort and gratification of man. But in the midst of their glory and earthly splendor, and that all upon a sudden, heaven shall be opened. This will be a surprising sight to the human eye, to see an opening in the heavens. Oh! how great the sight!—and whenever this takes place, then Christ will make his appearance.

John, that beloved disciple, was favored with a revelation of those wonderful events, and has recorded the same for the perusal of the human family, that they might have a knowledge of those things which shall come to pass in the last days. Rev. xix 11, 15, “And I saw heaven opened, and beheld, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.” Oh! the glorious and beautiful appearance of the Lord Jesus Christ, followed by the armies which were in heaven, all seated upon white horses! Such a sight has never been witnessed by the human eye. Yes, it **will be a glorious sight to the faithful, but awful to the disobedient.**

But I must not delay, as I only intend to state my views of those important truths. I shail, therefore, hasten to call the attention of the reader to those great events which shall now be accomplished by our Lord Jesus Christ—though not all in an hour, or so short a period as many would have us to believe. No, it will require some time for the accomplishment of these events;—and the very first event for which the Saviour shall be revealed, will be, the collection of his saints. When Christ, with his shining armies, shall appear in the clouds of heaven, then it is, that the trump of God shall be sounded; and so great will be the sound of this trumpet, that it shall be heard in every quarter of the world, and it will be a token for the collection of the saints. The angels will be employed in gathering the saints together, as Christ declared, in Mathew, xxiv. 31: “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds—from one end of heaven to the other.” The apostle Paul has also written of this event i. Cor. xv. 51, 52, “Behold I shew you a mystery! we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed,” and in i. Thes. iv. 14, 18, “For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to

meet the Lord in the air; and so shall we ever be with the Lord. Wherefore, comfort one another with these words." It is very evident that none but the saints will be raised and changed at that time. "And the rest of the dead," John tells us, "lived not again until the thousand years were finished. This is the first Resurrection." Rev. xx. 5. From this, we can learn the length of time between the first and second, or General Resurrection—namely, one thousand years. But as this is a disputed point—for it is argued by some that all the dead shall be raised at one time—I shall have to produce more evidence to support my views of the first Resurrection, which can be easily done. The apostle Paul beautifully describes that order which will be observed in the resurrection of the dead: i. Cor. xv. 22, 24, "For as in Adam all die, even so in Christ shall all be made alive." In this verse, the apostle speaks of the resurrection of the whole human family; but lest any should suppose that there will be no order, or that all will be raised at one time, the apostle adds, "But every man in his own order; Christ the first fruits; Christ was the first that rose from the dead, and by virtue of his resurrection, all the dead shall be raised. This rising of Christ from the dead is not termed the first Resurrection, but the first fruits of all the dead. "Afterwards, they that are Christ's, at his coming,"—that is, those whom Christ shall claim and own as his children or saints, shall be raised at his coming: and this, I contend, is what is meant by the first Resurrection spoken of by John, Rev. xx. 5. For this verse makes it very plain, that none shall be raised at the coming of Christ but the saints who do belong to Christ.

After the apostle had stated the resurrection of the saints, which shall be raised at the coming of Christ, he then plainly intimates when the balance of the dead

shall be raised, when he saith, "Then cometh the end" as it respects the resurrection of the body, it will take place after the Millenium, and just before the Day of Judgment; which subject I shall speak of in its place.

After the saints have all been raised from the dead, and the saints which have not departed this life and are yet in their bodies, at the coming of Christ, are changed—and that, the apostle tells us, will be in a moment, in the twinkling of an eye—then it is, that those who have been raised from the dead, and those who have been changed, shall ascend up together to meet their Lord in the air. Do you desire to have a part in the first Resurrection? If so, you must now follow the Lamb whithersoever he goeth; for so John speaks in Rev. xiv. 4. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." It is certain that none but the wise, and not the foolish virgins, will have part in the first resurrection. Then it is that those passages of scripture in which Christ declared, that "two shall be in the field; the one shall be taken, and the other left,"—"Two women shall be grinding at the mill; the one shall be taken and the other left," Mat. xxiv. 40, 41; and the 25th chapter of Mathew, concerning the wise and foolish virgins, shall receive their complete fulfillment. The disciples enquired of Christ where they would be taken to; and he said unto them, "Wheresoever the body is, thither will the eagles be gathered together."—Luke, xvii. 37. The body of Christ will draw the saints together. Yes, after the saints have received their new bodies, which shall be fashioned like unto Christ's glorious body, they will ascend up and surround Christ's glorified body.

The second event that shall be accomplished by our Saviour, will be the conversion of the Jews. I have already stated that the Jews will take possession of their country before Christ shall make his appearance. But Ezekiel gives us plainly to understand, that their enemies will come upon them again. In the 37th chapter, 21st verse, Ezekiel declares what the Lord will do on behalf of the House of Israel: "Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land," and in the 38th chapter, Ezekiel declares or prophecies of a great army headed by Gog, the chief Prince of Mesheck and Tubal, that shall once more undertake to overcome or destroy them, and in the 8th verse it reads, "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations—and they shall dwell safely all of them." Now, it is plain from the above that the Israelites will dwell safely in their country. But the prophet, in the next verse, prophecies of a very numerous army that shall enter their country: 9th verse, "Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land; thou, and all thy bands, and many people with thee." And this army, as the prophet Zechariah informs us, "will take the city; and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zechariah, xiv. 2.

The affliction of the Jews, at this time, will be distressing indeed. And in the midst of their sore calamity, Jesus Christ will come to their deliverance, and

fight against their enemies, and finally overcome them, as the prophet plainly gives us to understand: Ezekiel, xxxviii. 22, "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." And in the xxxix. 4, "Thou shalt fall upon the mountains of Israel, thou and all thy bands, and all the people that are with thee; I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured." 5th verse, "Thou shalt fall upon the open field, for I have spoken it, saith the Lord God."

This interposition of the Son of God in behalf of the House of Israel, will come so unexpectedly to them at that time, when they perhaps despaired of their lives and of their country, that deliverance will awaken in their hearts a feeling sense of gratitude towards their great deliverer,—and at that time, the Lord "will pour upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and be in bitterness as one is in bitterness for his first born." Zechariah, xii. 10th verse. At this time the Lord Jesus Christ will make himself known to the Jews, and that blindness which had happened unto them, (see Rom. xi. 25,) shall be taken away, so that they can now plainly see into their errors, as it respects their rejection of the Lord Jesus Christ, being their Messiah. Yes, then it is, that they shall see in the body of their great deliverer, those marks which had been occasioned by their fathers, when they nailed Jesus to the cross. "And now all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness

from Jacob; for this is my covenant unto them when I shall take away their sins." Rom. xi. 26, 27. The prophet Isaiah, in the 66th chapter, 8th verse, speaks thus of the conversion of the whole House of Israel—"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." And when the Lord shall descend to the earth, as has been foretold by the prophet Zechariah, in the 14th chapter, 4th verse—namely, "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the middle toward the east and there shall be a great valley; and half of the mountain shall remove towards the north, and half of it towards the south,"—and in the latter clause of the 5th verse, "And the Lord my God shall come, and all the saints with thee."

Then it is that a very numerous army, headed by the beast, and the kings of the earth, shall wage a war against our Lord Jesus Christ: Rev. xx. 19, 20, 21. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire, burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse; which sword proceeded out of his mouth: and all the fowls were filled with their flesh." And in the 17th chapter and 14th verse: "These shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of Lords, and King of Kings; those that are

with him are called, and chosen and faithful." This will be a great slaughter, and will be accomplished some where about Jerusalem, as has been prophesied by John, Rev. xiv. 20. "And the wine-press, was trodden without the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs." The prophet Isaiah, in the 63d chapter, 1—6, prophecies of this great slaughter that shall be occasioned by our Lord Jesus Christ towards those rebellious ones, who shall wage a war against him immediately after his descent to the earth and the conversion of the Jews : it reads thus—"Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength. I that speak in righteousness, mighty to save : wherefore art thou red in thine apparel and thy garments, like him that treadeth the wine-vat ? I have trodden the wine-press alone ; and of the people there was none with me ; for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me ; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury ; and I will bring down their strength to the earth." The prophet Joel also prophesied of this slaughter. (See Joel, iii. 13—17.

Reader, after our Lord Jesus Christ shall overcome and destroy his enemies, that shall rise up against him, then it is, that he, our Lord Jesus Christ, will cause Satan to be taken and bound, and cast into a bottomless pit, and there to be confined during the space of one

thousand years ; and during which time, our Lord Jesus Christ shall reign with his saints, and one universal peace and happiness shall pervade the whole earth.—

John that beloved disciple, speaks of those glorious events, *Rev.* xx. 1—6 : it reads thus—“ And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years ; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years shall be fulfilled ; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them ; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.— This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection ; on such the second death hath no power ; but they shall be priests of God and of Christ, and reign with him a thousand years.”

That the above prophecy has never been fulfilled, is very evident, though there are some who say, that the Millenium state, spoken of in this prophecy has an allusion to that state in which believers now are. But it is certain that Satan has never yet been bound, so as not to tempt and overcome the children of men. But when that glorious time shall arrive—when Satan shall be bound and cast into the bottomless pit, then there shall be no temptations to sin ; and as this has always been

the case ever since there has been a devil, we must believe that the above prophecy is still future and remains to be fulfilled. But the glorious time will soon arrive, when Satan shall be deprived of all his power. Oh! the happy period when there shall be no temptations, no inducements to commit sin! but when nothing but love and peace shall fill the hearts of men. The prophet saw more or less into that glorious event and prophesied accordingly of the same. Isaiah, xxiv. 21—23:—“And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously.”

There is no doubt upon my mind, but that Isaiah, in this prophecy, alludes to the same glorious event foretold by John, the beloved disciple, in the 20th chapter of Revelations, as has already been quoted; for by the host of high ones that are on high, we are to understand Satan and all the fallen angels or evil spirits. And it is said that they shall be gathered together, as prisoners are gathered in the pit—(that is, the same bottomless pit which we read of in Rev. 20th chapter.) and shall be shut up in the prison, and after many days shall they be visited. Now, this is all agreeable to John's prophecy: they shall be shut up in the bottomless pit, a seal shall be set upon them, and after many days they shall be visited—that is after the expiration of the thousand years, they shall be once more liberated from the great abyss, or bottomless pit:—“And the moon shall be confounded, and the sun ashamed, when the Lord of Hosts

shall reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously."

In this work I have already stated, that the moon in certain places spoken of in the Scripture, represents the Law, and the sun the Gospel. In the above prophecy, it is said that the moon shall be confounded—that is the Law—it shall not be needed during that glorious time, when Satan, with all the evil spirits shall be bound and cast into the bottomless pit, and shall thus be prevented from deceiving the nations,—and the sun ashamed—that is, the Millenium Dispensation will be accompanied with much greater light than the Gospel Dispensation, for then it is our Lord Jesus Christ shall be king over the whole earth. "In that day shall there be one Lord, and his name one." Zachariah, xiv. 9. Yes, then it is, that "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Rev. xi. 15. And it is added, in the 16th and 17th verses, "And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying, we give the thanks, O, Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

In consequence of the judgments, and especially the great slaughter that will take place immediately after Christ's descent to the earth, the human family will be thinned. The remnant that shall be left of the nations, will be such as shall not oppose our Lord at his coming and reign upon the earth; and the earth will be re-peopled by them, and probably more numerous than ever; and there will be but few deaths during the Millenium and I am inclined to believe that persons may live during the Millenium state, and that none will die under an hundred years old;—and what has led me to make

these remarks, is the declaration of the prophet Isaiah, in the 65th chapter of his book: "There shall be no more thence an infant of days; for the child shall die an hundred years old; but the sinner, being and hundred years old, shall be accursed. And they shall build houses and shall inhabit them; and they shall plant vineyards, and shall eat the fruit of them. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth in trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

The curse which came upon the earth on account of man's disobedience, will be taken away, so that the earth will be similar to the garden of Eden. (See Ezekiel, xxxiv—26—27 and 36—37—37.) O, what a glorious time! May the Lord, of his infinite mercy, prepare us for that glorious period! Reader, look forward; there are great things before you. Now is the time to secure a lot among the righteous. Yes, now is the time to prepare for those solemn events which, before very long, will burst upon our world. Jesus will come; yes, our King Emanuel will once more make his appearance in our world. He will come with power and great glory, "to reign in Mount Zion, and in Jerusalem, and before his ancients, gloriously." Then it is, that the nations of the earth shall resort to the mountain of the Lords' House to be taught of his ways, and to walk in his precepts.

O, what a delightful employment ! I am at a loss for language to express my feelings upon this glorious subject. To see the children of men of one mind and spirit in the worship of God, and in the promotion of each other's eternal welfare—all endeavoring to make each other as comfortable as possible. There will be no destitute widows and poor orphans : there will not be a child of misfortune found upon the earth during this happy period ; for the children of men will be more willing to give than to receive. They will be more forward in administering to the comfort and happiness of one another than they have been backward in so doing.—There will be no contention, no wars among the children of men during the Millenium. Peace and good will towards one another will be the order of the day ; not only in word, but in deed ; for then it is, that every heart shall be cleansed from enmity, malice, revenge, &c. O, how different from the present time ! What back-biting, contention, strife, and ill-will is manifested by many towards their fellow mortals ! But nothing of the kind shall be realized among the children of men, when Christ, the Prince of Peace, shall reign over the whole earth. As a good evidence of this, please hear the words that Isaiah, the son of Amos said concerning Judah and Jerusalem : “ And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people and they shall beat their swords into plough-

shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. O, House of Jacob, come ye, and let us walk in the light of the Lord!" Isaiah, ii. 1—5. The brute creation shall also be restored to that state in which they were prior to the fall: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them.—And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah, xi. 6—9.

It is the belief of some, that the seven thousandth year of the world, will be the Millenium of the Lord; and it appears very reasonable from what we can gather from the Bible and Testament. The seventh day, which the Lord blessed and sanctified, "because that in it he had rested from all his work," may also represent the Millenium Dispensation; and the apostle Paul appears to have an allusion to this in his epistle to the Hebrews: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short. For unto us was the Gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed, do enter into rest; as he said, as I have sworn in my wrath, if they shall enter my rest; although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day, on this wise: And God did rest the

seventh day. And in this place again, If they shall enter into my rest." (See Heb. iv. 1—5.)

The apostle, in these verses, has also an allusion to the Land of Canaan, which God had promised should be the portion of the Israelites, and which was in a type or figure of the Millenium state; and he takes occasion, from the conduct of the Israelites, to warn his brethren that they should watch over themselves, and guard against the temptations of the enemy, lest they, like the Israelites, should come short of that heavenly state. There were vast numbers left Egypt for the Land of Canaan. Yes, six hundred thousand souls, besides women and children; and but two—namely, Joshua and Caleb, out of that vast number, Moses not excepted, crossed over Jordan, and entered into the Land of Canaan. Now, this vast multitude that left Egypt for Canaan, do represent all those who, under the present dispensation, leave the bondage of Satan, and do enter into a covenant with God, by being baptized into the death of Jesus Christ, for the remission of their sins;—and then it is, that they, like the Israelites, after being baptized unto Moses in the cloud and in the sea, are to be proved. It was in a waste and howling wilderness that God proved Israel, as we can read, in Deuteronomy, xxxii. 10: "He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." And it is in the wilderness of this world that God proves his children. It was in the wilderness that our Lord and Saviour was proved. (See Mat. iv.) And we read in Rev. xii. 14; "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent."

As long as the children of God remain in a state of

self-denial, and thus mortify the deeds of their corrupt nature, they are preserved from the power of the adversary. It reads, that two wings of a great eagle were given to the woman, that she might fly into the wilderness. Those two wings may represent faith and hope, which the child of God must endeavor to preserve and exercise in the hour of temptation and sore affliction. The wilderness is the place for the children of God; and they are safe as long as they remain there; but whenever they come up out of the wilderness—that is, unite themselves with the world in its vanities, and live according to the customs of the times, they are no longer the true children of God; they may have the name, but are not his children indeed. Paul tells us that unbelief was the cause of the Israelites not entering into the promised land. Had they believed in and obeyed the word of the Lord, they would not have fallen in the wilderness, but landed safely in their promised Canaan. And those who fell in the wilderness, represent all those who have entered into a covenant with God, but in the hour of temptation do deny their Lord and Master, and through unbelief, disobey the word of God, and thus come short of the heavenly Canaan. Joshua and Caleb represent the wise virgins, who have their lamps trimmed and burning bright, living in a state of self-denial and strict obedience to all the laws and institutions of their great King and Saviour, Jesus Christ.

I have said that the seventh day may represent the Millenium of the Lord. It is a day of rest—so will be the Millenium state. The apostle Peter writes thus, in his second epistle, iii. 8: “But beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” This being the case, the reader can see the propriety of my remarks in relation to the seventh day representing the

Millenium Dispensation and seven thousandth year of the world. In Rev. viii. 1, we read, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour,"—and in Rev. ix. 15, "And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever,"—and in Rev. xvi. 17; "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, it is done." These passages have all an allusion to the Millenium Dispensation, which Dispensation will be a period of great light and happiness, as has already been proven in this work. But this glorious dispensation must come to an end; for so the sure word of prophecy gives us to understand. Satan is again to be liberated from the bottomless pit. O, dreadful thought! O, what a dark and gloomy period awaits the conclusion of one of the most glorious and happy periods that ever graced the earth since the fall of man! "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night, forever and ever." Rev. xx. 7—10. One might suppose that the imprisonment of Satan for one thousand years, would be calculated to tame and cause him to submit and bow to the authority of King Jesus. But not

so. He is still Satan, the great adversary of God and man; and now, for the last time, exerts himself to the utmost of his power in the prosecution of his hellish designs.

At the end of the Millenium, there will be more inhabitants upon the earth than there ever was before at one time. This can be easily accounted for, if we reflect that there will be but very few deaths during the Millenium; and from certain prophecies we may conclude that the human family will multiply and increase very fast. The reader may be at a loss to account why God will once more emancipate Satan, and suffer him to tempt and seduce the human family. It is not the will of God that Satan should overcome one individual of the human family. But it is, and always was, the will of God to prove his children. This I have already plainly shown in this work. And as the multitudes of the human family that have lived upon the earth during the universal reign of the Prince of Peace, and the confinement of Satan, have not been proven, therefore Satan is once more permitted to tempt the human family; and one might suppose that he would meet with little success, seeing that the human family have been so long a time under the reign and tuition of King Immanuel, and whose attachment would be so great towards their Lord and Master. But, alas! alas! we read that the number whom he will deceive are compared to the sand of the sea.

It may seem impossible in the eyes of some—but it is a solemn truth—that when satan is set at liberty, he will go forth, as he always has done when at liberty, to deceive the nations which are in the four quarters of the earth, Gog and Magog, the leader and those which are led, to gather them together to battle, the number of whom is as the sand of the sea. Is it not surprising that Satan should succeed in seducing such a vast mul-

titude of the subjects of Christ's peaceable reign, as to cause them to rise up in rebellion against their Prince, and the camp of the saints, and the beloved city? but if we call to mind what he has done in ancient times, we need not be so much surprised. Who would have ever thought that he would have succeeded in seducing Adam, who was in the image and likeness of God? Who would have thought that he would have succeeded in seducing the Egyptians to oppose the emancipation of the Israelites, notwithstanding the numerous wonders, miracles, and judgments, which God caused to take place in the land of Egypt? Who would have thought that he ever would have succeeded in deceiving the Jews to reject and finally crucify their Messiah, the Lord Jesus Christ, notwithstanding the good deeds, the miracles, the many testimonials, he gave of his being their Messiah? But this will be the finishing stroke of Satan's power; for when they shall compass the camp of the saints about, and the beloved city, with a full expectation of overcoming the same, fire shall come down from God out of heaven, and shall devour them. And the devil that deceiveth them shall be cast into a lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever.

If I am not in an error, it is the general belief, that the devil is now and always was in the lake of fire; but this is not my faith that Satan, much less any of the human family who departed this life in a state of disobedience, are as yet in the lake of fire. The first that will be cast into the lake of fire, will be the beast and the false prophet and who they are God knoweth. We must believe that they must be the most notorious rebels of the human family, that they should be cast one thousand years before Satan into a lake of fire,—for we read

in Revelations, xix. 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image these both were cast alive into a lake of fire, burning with brimstone." And after the Millenium, Satan shall be cast into the same lake where the beast and the false prophet are, and shall be tormented day and night, forever and ever. See Rev. xx. 10.

Satan is called "The prince and power of the air." Eph. ii. 2. He was once a bright and shining angel; he fell from this state when he envied or coveted the high standing of the Son of God. And the prophet Isaiah compares the King of Babylon to Satan, from which we can gain some information concerning his fall: "How art thou fallen from heaven, O Lucifer son of the morning! how art thou cut down to the ground, which didst weaken the nations!—for thou hast said in thy heart, I will ascend into heaven, I will exhalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north. I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms," &c. Isa. xiv. 12, 16.

The question may be asked, if Satan and the departed souls of the disobedient are not as yet in the lake of fire, where are they? I believe that Satan is in the air, and rules in the hearts of the disobedient, (see Eph. ii. 2, also vi. 12,) and the departed souls of the disobedient are in the prison of hell, where there shall be weeping and gnashing of teeth. And Satan will not be cast into the lake of fire until after the Millenium and just before the Day of Judgment; and the

souls of the disobedient not until after the Day of Judgment. After Satan is cast into the lake of fire, the resurrection of the dead, such as were not raised at the coming of Christ, shall take place. This will be the resurrection of the just and unjust, as the Saviour declares, "Marvel not at this, for the hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John, v. 28, 29. The prophet Daniel also speaks of this resurrection: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt." Dan. xii. 3. That the judgment will succeed the resurrection of the just and unjust we read in Revelations, 20th chapter, 13th verse: "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to his works." The sea will team her thousands to the shore; the graves shall open and surrender their millions of the bodies of the children of men. And when all the dead are raised, the judgment of the last day will sit.

John, the beloved disciple, tells us, that he "saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. Rev. xx. 11, 12. And the Saviour in the 25th chapter of Mathew, speaks of the same event; and I will insert several verses: "When the Son of Man

shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them, one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?—when saw we thee a stranger, and took thee in? or naked, and clothed thee?—or when saw we thee sick, or in prison, and came unto thee? And the king shall answer and say unto them, verily, I say unto you, in as much as ye have done it unto one of the least of these, my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed, into everlasting fire prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal.”

It cannot be expected that I should quote all those

scriptures which have an allusion to the Day of Judgment; for they are many, and if I were to do it, it would swell this work to a large size. My object in bearing testimony to truth, is, to set forth, as I understand it, the order of the New Testament, as being revealed by our Lord Jesus Christ. It is plainly revealed in the Gospel, that our Lord Jesus Christ will be the judge of the quick and dead: John, v. 22, "For the Father judgeth no man; but hath committed all judgment unto the Son." Acts, xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." And the apostle Paul declares, that "we shall all stand before the judgment seat of Christ." Rom. xiv. 10. Thus it is plainly revealed that Christ will be judge, and before his bar, the dead, small and great, shall have to stand. By the dead, small and great, we may understand, the great and noble of the earth, and the common class of people. "Enoch, the seventh from Adam, prophesied of these, saying, behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of their hard speeches which ungodly sinners have spoken against him." Jude, 14, 15. The ten thousand saints coming with Christ, spoken of in this prophecy, are the saints of the first Resurrection, on whom it was said "the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years." Rev. xx. 6. And be present at the Day of Judgment, not to be judged, for they are a separate class from those which are to be judged on that great and awful day—and the apostle Paul has an

allusion to this class in his 1st letter to the Corinthians, vi. 2, 3, Do ye not know that the saints shall judge the world; and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life?"

The human family, at this time, will appear in three classes,—first, the saints—those which were Christ's at his coming;—secondly, the righteous, or the blessed of the Father—these are justified persons, and in consequence of their justification will stand on the right hand of the judge,—and thirdly, the unrighteous, or disobedient—such as would not have the man Christ Jesus to reign over them—in consequence of which they shall be placed on the left hand of the judge;—and when the great line of distinction is struck between the righteous and the unrighteous, the books shall be opened. Those books may mean the book of the law, the book of the Gospel, the book of God's remembrance, the book of conscience, and the book of life.

I will only remark a little upon the book of the Gospel; by which book all these shall be judged, who have it in their power to acquaint themselves with the doctrines therein revealed, and be saved by its power. Hear the words of Christ concerning this matter: "And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself: but the Father which sent me, he gave me a commandment what I should say, and what I should speak; and I know that his commandment is life everlasting. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." John, xii. chap. 47—50 verses.

Depend upon it, that all those who have the Gospel shall be judged by the Gospel, and not by the creeds and disciplines of men. This then being the fact, how necessary that we conform to the Gospel! If so, it will witness in our favor—if not, it will be a swift witness against us. (See Mat. xxiv. 14.) It will answer no purpose for us to say to the judge in that day, that we have observed as much of the Gospel as we deemed necessary to salvation; for we shall be judged by the whole Gospel, according to our ability and situation in life: consequently, there will be no allowance made for all those who have the power and opportunity of conforming to all its requirements.

The righteous, who will stand on the righthand of the judge, are denominated sheep, on account of their being harmless and inoffensive. They are such as were greatly attached, or had great love for the children of God, and did not oppose the Gospel of Jesus Christ. Reader, there are such people who are not outwardly in covenant with God, but who do love the children of God.—Yes, I have known such, who, apparently would do all that lay in their power to make those comfortable whom they believed were the children of God. Therefore the judge will say unto them, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave meat; I was thirsty and ye gave me drink,” &c. The righteous will humbly say, “Lord, when saw we thee an hungered, and gave thee meat,” &c. The judge will say unto them, “In as much as ye have done it to one of the least of these, my brethren”—namely, the saints, those which had a part in the first Resurrection—“ye have done it unto me.” The judge will then say to those on his left hand, “Depart from me, ye cursed into everlasting fire, prepared for the devil and his an-

gels. For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink," &c. Then shall they answer him, saying, "Lord when saw we thee an hungered, or athirst," &c. Then shall he answer them, saying, "Verily, I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me."

After the Judgment, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." ii Epistle of Pet. iii. 10. The globe shall become a lake of fire, in which the unrighteous—those who stood on the left of the Judge—will have to take up their abode. O, dreadful thought! Shall I, who live in a land of Bibles where all necessary instruction can be obtained how to escape this lake which burneth with fire and brimstone, and secure a lot among the righteous in the kingdom of their Father; hear the awful sentence "Depart ye cursed into a lake which burneth with fire and brimstone, which is the second death." Rev. xx. The apostle Peter, ii Epistle iii. 7, has an allusion to this lake. "But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." This dreadful punishment was prepared for the devil and his angels, and will also be the portion of the disobedient sons and daughters of men. After the righteous are welcomed into the kingdom of heaven, and the unrighteous are cast into a lake of fire, then it is, that the great Creator will form a new heaven and a new earth. John the beloved disciple, informs us in the 21st chap. of the book of Revelation, that he "saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea." This new creation will not be all effected at one time, but will in God's good pleasure be finally accomplished. However,

it may be, that the new heaven will be created immediately after the great conflagration of the present heavens and earth: but I am inclined to believe that the creation of the new earth will be a gradual work, agreeably to the final restitution of all things. (See Acts, iii. 20—21. In Rev. xxi. 2, it reads, “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” The dimensions, or size, of this great city will be fifteen hundred miles square. (See 16 verse.) 3d verse.—“And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. 5 And he that sat upon the throne, said, Behold I make all things new. And he said unto me, write: for these words are true and faithful.”

The Millenium state will be a happy period, as has been already stated: but the felicity will still be more glorious and greater in the new earth after the day of judgment, to all eternity. Oh! the heavenly city, the New Jerusalem, which shall come down from God out of heaven. In this holy city the people of God shall behold the Lord God Almighty, and the blessed Lamb. Oh! what exquisite delight to enter the heavenly city, to see and enjoy what tongue cannot describe. Paul tells us, “But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” 1 Cor. ii. 9. The apostle Peter hath also written of this new heaven and new earth which shall follow the conflagration of the present heaven and earth: “Looking

for, and hasting unto the coming of the day of God, wherein the heaven being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." And the promise which the Saviour hath declared in behalf of the meek, will, in this state, receive a complete fulfillment. "Blessed are the meek; for they shall inherit the earth." Mat. v. 5. Yes, the meek shall inherit the new earth.

I shall now conclude, and I do most earnestly invite you to read the Bible and Testament, and know whether the word of God will support my remarks or not; for it is not my wish that any confidence should be placed in my remarks, farther than they agree with the Word of God. I furthermore entreat you not to condemn this book, because it is not written in that style and composition which is so much admired and looked upon by the great and learned of the world. If this book is only written so that the reader can understand it, it is all I desire or expect. In this work I have taken up a great many subjects, and it may be, that the reader expected a lengthy treatise on each subject. All that I have to say is, that I have pursued that course which I was inclined to believe would answer the design of my writing. And it may be, that if I had written more on each subject, that the reader would not have been as well entertained. I therefore entreat the reader to bear with me. Without doubt, many will read this book who are unacquainted with me, and will never see my face in this life; but if we believe in the Lord Jesus Christ, and obey him in all his precepts, and are faithful unto death, we shall meet in yonder bright world where parting shall be no more—where we can sing the song of Moses and the Lamb throughout eternity—Not unto us, not unto us, but unto

Thy great name, O God, be ascribed all the **praise and**
honor now and forever. Amen





THE GREAT COMMISSION.

“Go preach my gospel,” saith the Lord,
“Bid the whole earth my grace receive :
He shall be saved who trusts my word ;
He shall be damned that won’t believe.

“I’ll make your great commission known,
And ye shall prove my gospel true,
By all the works that I have done,
By all the wonders ye shall do.

“Go, heal the sick, go, raise the dead,
Go, cast out devils in my name :
Nor let my prophets be afraid,
Though Greeks reproach, and Jews blaspheme.

“Teach all the nations my commands ;
I’m with you till the world shall end :
All power is trusted to my hands,
I can destroy, and can defend.”

He spake, and light shown round his head ;
On a bright cloud to heaven he rode ;
They to the farthest nations spread
The grace of their ascended God.

THEOLOGICAL WRITINGS

PART II.

BAPTISM FOR THE REMISSION OF SINS;

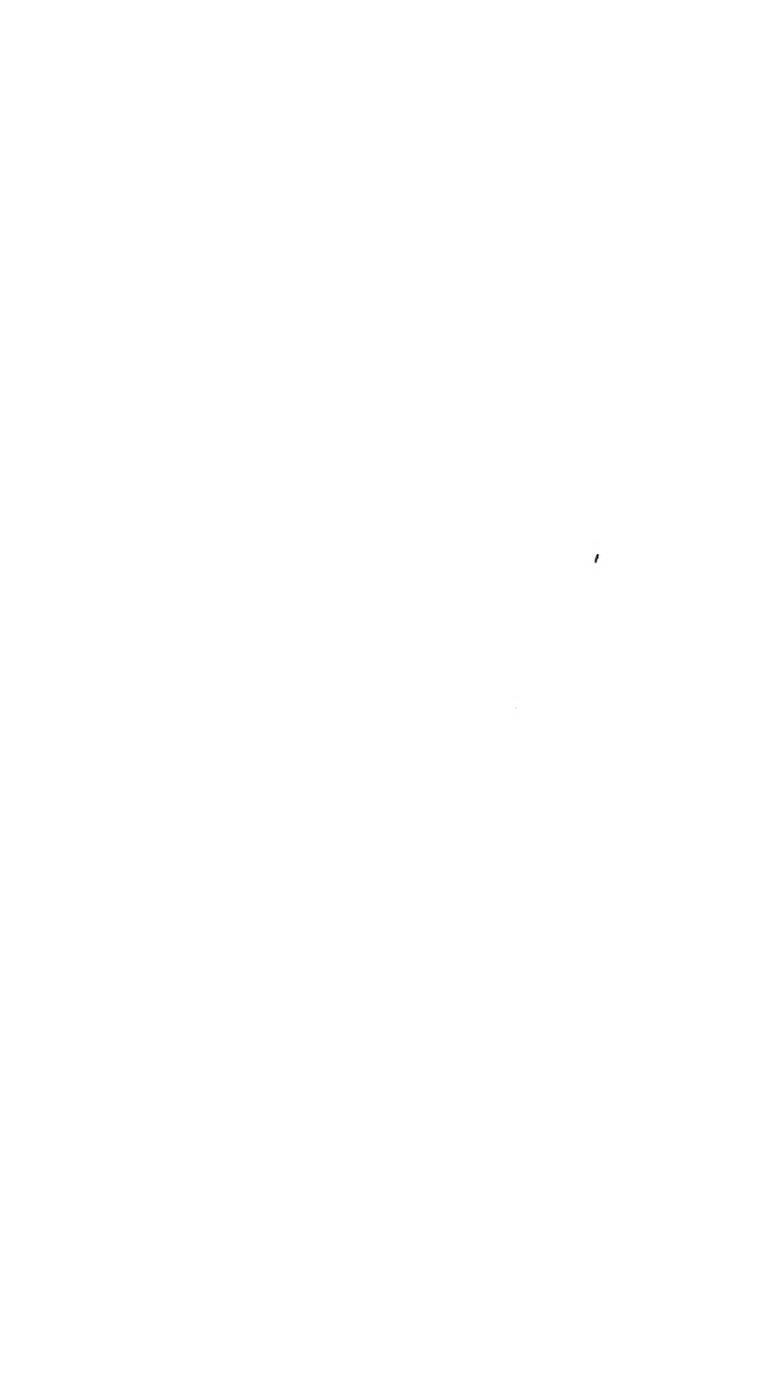
THE FAITH ALONE AND

PRAYERLESS DOCTRINE CONSIDERED

WITH

Observations on the Present State of the World
Corrupted Christendom, and the True
Church of Christ.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved but he that believeth not, shall be damned"—JESUS



PREFACE.

THE reader in the perusal of this book, will meet with a great **many** testimonies in confirmation of the only foundation of the remission of sins. In this department it may be seen that there has been a digression by the generality of the sects from their original principles, and consequently they cannot be considered the followers of the reformers; copious extracts from the reformed creeds of certain churches and testimonies produced from the old fathers, and ecclesiastical writers of note on the subject of remission. And in the second department the faith alone and prayerless doctrine are examined by the word of God, and are found to be a damnable heresy. In the third and last department of this work, is shown to the reader the vanities of this world, the course of which, is so contrary to the holy doctrine of the cross, and observations on the great prostitute seated upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns, &c., predicted in the 17th chapter of Revelation. Here follows an exposition of spiritual fornication and drunkenness. And finally the reader is entertained with a description of the true Church of Christ, her organization in America, &c., and solemn admonitions to the family of Jesus, in regard to the ancient order of things, &c.

The author has taken considerable pains to make each department of this work as interesting as possible. He has had access to the works of a goodly number of writers on certain subjects treated of in this book, and to whom he is thankful for some of the ideas and quotations, given in this work. And in the conclusion of this introduction he must admonish the reader, to give this book a candid perusal, and not to condemn any part of it, (should he meet with any thing objectionable,) until he has studied its contents well, and that in the light of the Gospel of Jesus Christ, as all true faith must rest upon the testimony of God, which is made known to us in his word. To this end the following pages have been written, that the attention of the reader might be turned to the ordinance of God. And now, dear reader, I commend thee to God, and to the word of his grace, which is able to build thee up, and to give thee an inheritance among all those who are sanctified.

January, 1845.

NEAD'S THEOLOGICAL WORKS.

PART II.

CHAPTER I.

BAPTISM FOR THE REMISSION OF SINS.

OUR Lord Jesus Christ was manifested in the flesh to destroy the works of the Devil, (i John, iii, 8.) and restore the human family to their first estate, from which they had fallen by the disobedience of Adam. See Romans, v. This was a glorious work originating from pure love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John iii, 16. The object of Christ's coming into the world was the restoration of the whole human family. "And he shall send Jesus Christ, who before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets, since the world began." Acts iii, 20, 21. "For as in Adam all die, even so in Christ shall all be made alive." i. Cor. xv, 22. The Devil having such great power and influence over the soul of man, that no name or power, but Jesus Christ, could rescue man from the kingdom of Satan. "Neither is there salvation in any other: for there is no other name under heaven given among men, whereby we must be saved."

Acts iv. 12. Christ in the days of his humiliation established a kingdom upon earth, over which kingdom, Christ presides as King, and for the government and enlargement of this kingdom or community, the King has instituted laws and ordinances. He chose twelve Apostles to be his ambassadors, &c. The kingdom being established, the King withdrew his person from the subject of his kingdom, it being expedient for him to do so, (see John xvi. 7.) but gave them the heart-cheering promise of a speedy return to take the kingdom to himself, and reign in person in the midst of them, one thousand years. See the following scriptures, John xiv, 3. Acts i, 10, 11. Heb. ix, 28. Rev. i, 7 iii, 11, 12, xx, xii. 12. The kingdom was of small beginning, and met with great opposition—Jesus was put to death—the Apostles, save one, shared the same fate; but this kingdom from the first was designed to overcome and subdue all the kingdoms of this world. In this kingdom we have not only laws and ordinances, but also ministers, commonly called preachers, to propagate the principles and administer the ordinances of the kingdom. It will be their duty to make the Gospel Church as large as possible. Their commission allows them to teach and invite all the nations of the earth to become subjects of this kingdom. See Mathew xxviii, 19, 20. Mark xvi, 15, 16. Here we remark that none of the children of men, whilst in a state of nature, can be recognized as citizens of this kingdom, but in said state are considered strangers and foreigners. “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Eph. ii. 12. “Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.”

Eph. iv, 18 "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." Col. i. 21. Jesus Christ in discoursing with Nicodemus on the subject of regeneration or adoption into the kingdom, declares the act of regeneration. "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii, 5. Begetting and quickening must precede baptism, or the change will not be according to the plan of salvation, and consequently is not being born of God. Our heavenly father begets all his children by his word. "Every good gift, and every perfect gift, is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James i, 17, 18. The word is the seed. "Being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." i Peter i, 23.

And, when this seed is received, the believer becomes impregnated. And now, 'a change of state and a new mode of living,' must necessarily ensue; in this we have an illustration of the figure "born again." Regeneration and conversion have a reference to that act which brings or admits us into the kingdom of God. A change of feeling is what many people believe and understand to be the new birth. In fact I was educated in my early days to believe so, but I have since been enlightened to see that the popular sense of the figure of being born was incorrect. I therefore came to the conclusion, that by the figure of being born we must understand a change of state, and that a change of heart must precede the act of regeneration, which is equivalent to "being born of water and spirit." The word

regeneration only occurs twice in the New Testament, Mathew xix, 28, and Titus iii, 5. In Mathew the word means a new state of things. In Titus it refers to baptism; this is conceded by the most learned Pedo-baptists, &c. Thus we have Baptism and Regeneration, two names for one act. Dr. James McKnight of the Presbyterian Church of Scotland, and translator of the Apostolic Epistles, speaks thus on Titus. "Through the bath of regeneration." "Through baptism called the bath of regeneration." Parkhurst, in his Lexicon, connects the washing or bath of regeneration with Eph. v. 26, and John iii. 5, as alluding to baptism. Matthew Henry, a Presbyterian commentator, concedes this point also, and in support thereof quotes Eph. v. 26. Acts xxii, 16. Matt. xxviii, 19, 20. We know that a host of such characters as have not examined into those matters will oppose our views of regeneration but we believe it to be our duty to hold forth to the people, the pure order of God, though they may bristle up a little, and speak hard things against us; and we can exercise a great deal of patience towards them, for we are not ignorant of their situation; they have been badly educated in the doctrine of the Master—their teachers themselves, are not in the true light of the Gospel—how then can it be otherwise with their pupils? I have heard it said of a certain sect, that they were necessitated to drop their old order and adopt a new order of things, the church being in danger of running out, (this has always been the case with Churches not founded upon the word of God,) and in this new order of things, the people are taught to believe that they can be converted and receive the remission of sins before baptism, and that baptism, of course, is not essential to salvation. It is true they will administer the ordinance, but with them it is a small matter, for they will baptize any way the people desire. When the

Clergy yielded to this point, I was in good hope that the people would get their eyes open, and I yet think that it will have a good effect to convince them that their preachers are not the Ministers of God. For God's Ministers are not wavering in their calling, but are faithful in ministering the pure order of Christ to the people.—The true Minister of the Gospel will not at any time nullify any part of the Christian constitution in order to gain the praise of mankind. I do not want a better mark of a false teacher, than for a minister to baptize in different ways, or as the people desire. For a minister to know the order of administration, and for sinister motives not perform accordingly, is very sinful; and the man who is ignorant of the order of administration is not qualified for the office of Minister. The preacher is to teach the people how they are to be baptized, and not the people to teach the preacher how to administer that ordinance.

Reader, mark the man who contends for the remission of sins before baptism; you will observe that his arguments are based upon animal feelings, and perhaps never once will refer to the promises of the New Testament; and you will find that many of this class are ignorant of the requirements of the Gospel, and their ignorance, is in a great measure to be attributed to their preachers, who, instead of preaching the word of God, and the necessity of obeying that word, teach for doctrines the inventions of men, and thereby excite the animal passions to such a degree as to get the individual to believe that his sins are pardoned, and that he is born of God, before the condition of pardon &c., in the gospel is complied with. And what is but mere imagination, they suppose their sins are forgiven. They cannot give you the testimony of God, (seeing they have not, and that is the worst of it, any disposition to obey the whole Gospel) and

of course are not the children of the promise. And whenever the preacher fails in keeping up the excitement they become cold and indifferent, and give testimony that they were not born of God. There is no promise in the Gospel of remission and salvation for the disobedient; and every person who has it in his power to observe the order in which remission is promised, and does not, (it matters not, if it only be in one point,) is disobedient. And if the reader will mark the language towards those persons who believe in the essentiality of the ordinance, their remarks are generally found to be a bundle of misrepresentations. We will give you a specimen. "What virtue is there in water." and "baptism cannot purge from sin"—"what folly to believe that mere baptism can save us," &c. The virtue lies in keeping the word of God, and if begotten of God we can have our sins washed away in Baptism. The true church doth not believe that mere Baptism saves us, but faith, repentance, and baptism is the order appointed for salvation, and this order must be obeyed. There is another objection presented by those who are opposed to the external order of God, viz: "And if your doctrine be true all persons departing this life in an unbaptized state will be lost." I would just observe, that a present salvation is only promised to the "born of God," and as for the future salvation, God will know best to whom it shall be applied. But we remark further, that all those who enjoy a present salvation at the time of their death, shall obtain a future salvation; and it is also revealed in the word of God, that departed infants shall enjoy the future salvation; and again it may be that all those persons, who love God and serve him according to the best light they have, and yet do not conform to the Gospel in its true light, shall also obtain the future salvation. Here I wish to be distinctly understood, that of this class there

are none that ever heard, or had the opportunity, as they knew of, to hear the true Gospel of Christ. Suffice it to say that these people have the will, but not the light to follow Christ. But the matter is plainly revealed in the word of God, that all those persons who have heard the word of God from the true church of Christ, and will not obey that word, that have the light, and will not walk in it, will be lost. The word says, "He that believeth not shall be damned." We will in this place make a few more remarks on present and future salvation. It was revealed to Joseph that his name should be called Jesus, "for he shall save his people from their sins." Mat. i, 21, and in Mark xvi, 16, we read, "He that believeth and is baptized shall be saved," that is saved from his sins. The apostle Peter in his first epistle and first chapter, reminds the believer of his present and future salvation when he says, "who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." 5th verse. Then he has a reference both to the present, and the future salvation of the believer. He writes thus: "Receiving the end of your faith even the salvation of your souls." 9th verse. "Wherefore gird up the loins of your mind, be sober and hope to the end for grace that is to be brought unto you at the revelation of Jesus Christ." 13th verse. The necessity of a preached Gospel must be apparent to all; therefore we find that this work occupies a prominent place in the Christian Constitution, "For the preaching of the cross is to them that perish, foolishness: but unto us which are saved it is the power of God." For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." i Cor. i, 18, 21. "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have

not heard? And how shall they hear without a preacher?" Rom. x. 14.

The preacher is compared to a seedsman. "The sower soweth the seed." Mark iv. 1. Let the preacher see to this matter, that he deliver a pure testimony to the people. For it is only when the Gospel is preached in its purity that the true light shineth, and the true gospel is only preached by the ministers of the true church. For the true light of the word only shineth from the true church. The true church is the body of Christ, which body is illuminated by the Gospel sun; and thus gives light to all around, or, to as many, as will come within her reach. We read in Rev. xii. 1, "And then appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." And Christ declares, that his people "are the salt of the earth, and the light of the world." "A city that is set on a hill cannot be hid." Mat. v. 13, 16. The prerequisites to regeneration are faith and repentance; and the act of regeneration, Baptism. The benefits and privileges accruing from adoption, are, to make us sons of God; and, to afford us, present salvation. And that the change of state or birth may be of God, the terms faith, repentance, and baptism must be inseparable with the subject. That the forgiveness of sins is only the privilege of the sons of God; and that God has given the privilege of sons to none but the regenerated—read "but as many as received him, to them he gave power (or privilege) to become the Sons of God, even to them that believe on his name: Which were born, not of blood nor of the will of the flesh, nor of the will of men, but of God." John i. 12, 13. "But when the fulness of the time was come, God sent forth his son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of

sons. And because ye are sons God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 4, 6. See also i John iii. 1, 2. i Cor. i. 18; xv. 2. "I write unto you, little Children, because your sins are forgiven you for his name's sake." i John ii. 12. "And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. iv. 32. See Heb viii. 12; x. 17. Cor. i. 11. i Pet. i. 22. Col. ii. 10—13. **A**s we sincerely wish to be understood on the subject of remission, we shall proceed by taking a review of the first items. The Gospel is a proclamation of God's philanthropy to man, and in it there is a command, or it could not be obeyed. And now to the items to be observed—first, faith. In this proclamation, the word of God; faith, the belief of testimony; faith, when alone is dead; but when connected with obedience is saving—the believer becomes affected with a sense of sin and is excited to repentance or reformation: now those two requisitions, faith and repentance do not translate us into the kingdom, but must necessarily precede our translation. We have an institution appointed to that end, immersion or baptism in the name of the Father, and of the Son, and of the Holy Ghost. See Mat. xxiii. 19. John iii. 5. There appears to be a striking analogy between a political and religious regeneration. All civilized nations have a Constitution, and in their Constitution they do not only declare who shall compose the social compact, but also foreigners, persons born of other nations, shall be admitted into their community. The mode of adoption is not the same in every country—some have many ceremonies, others only require a pledge or oath of allegiance. For example, the Indians dip and wash all whom they adopt into their tribes, in a running stream. See a book entitled "Border Life."—And the Jews circumcise and wash all whom they admit among

them. In America only an oath of allegiance is required. Christ in conversing with Nicodemus about the kingdom of heaven speaks of "being born again," and declares the act of regeneration to be requisite for an entrance into that kingdom; "unless a man be born of water and of the Spirit he cannot enter into the kingdom of God." John iii. Here we have the law of adoption declared in the Christian Constitution—sealed and confirmed by the King himself. Therefore none can be admitted into the family of Jesus, and enjoy the privileges and emoluments of the kingdom of God; that is not born of the water and of the Spirit."

He who is born on the Island of Great Britain is considered a Briton, and when he arrives at manhood and hears of the different nations, kingdoms and countres of the earth—their Constitutions—the goodness and production of the soil, &c., he believes in what he has heard of America. Now his faith influences him and is the cause of his determination to forsake his native country, and become an adopted son of America; and thus strong in faith he sets sail over a boisterous ocean and finally lands on the American shore. Thus you see how his faith wrought with his works, and that his arrival in America was the result thereof. Nevertheless he is not as yet an American. In the eye of the Constitution he is still a foreigner and cannot be recognized as an American, until he be born of America. The means ordained in the Constitution, for his adoption or political regeneration are these:—He must appear before certain Judges and Recorders, and renounce his allegiance to Great Britain and take the oath of allegiance to this country, &c. As soon as the ceremonies are gone through he is born of America, and in testimony thereof, receives a certificate with the seal of the State affixed thereunto. He now realizes a change of state. He has passed from

England into America. He is now an adopted son of America, and has an equal right with those who are born in the Union to all its privileges and emoluments. America is his country, and the American people are his people.

And now to the analogy. It has been already proved that the natural or animal man is not a son of God, and of course by nature cannot become such; being born of the flesh—and as Christ said unto Nicodemus, “that which is born of the flesh is flesh,” therefore it is only by adoption, by being born again, that he becomes a son of God. And here we remark, that, as respects future salvation, a change of state is not required until we arrive to the years of manhood: then, according to the express declaration of Holy Writ, man must be born again; and to this end, and for this purpose we have the book of revelation. In this best of books ‘life and immortality are brought to light.’ Here man, naturally ignorant of God, &c., can make himself acquainted with the character of God: and in this volume we have a revelation of the creation and fall of man, and of that glorious and ample provision made for the universal restoration of man. The future happiness of the righteous, and misery of the disobedient are described in the book of God; and how the one may be avoided, and the other enjoyed. Man, thus being instructed by the ministration of the word, and upon the reception of the testimony of God, becomes a believer; and now resolves to forsake his first estate, the kingdom of satan, and enter into the kingdom of Christ. His faith in the word of God has produced such a wonderful change in his views and heart, that he willingly repents or reforms, and desires to be born of God; and thus strong in faith he comes to the door of the kingdom and applies for admission. Now his faith does not make him a member

of the kingdom, but baptism, introduces him into the family of Jesus Christ; and until that act is complied with, the believer cannot be recognized as a fellow-citizen of the saints and of the household of God. He must be born of water, or into the kingdom of God he cannot come. In this institution the believer renounces the sinful practices of the world, the lusts of the flesh, and the devil, and vows allegiance to King Jesus, to obey him in all things. When this act is performed, the believer is no more a foreigner, but as Paul declared to the Ephesians; "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord. In whom ye also are builded together, for a habitation of God through the Spirit." Eph. ii. 19--22. And being a member of the family of Jesus is a brother or sister to all the other children—being born of the same parent—Spirit. From the whole we learn that faith is the instrumental cause, and not the act of regeneration. Reader, we should not be governed by the popular, but by the scriptural acceptance of these terms.

As a further illustration of this subject I remark, that the sinner in the work of repentance and faith is quickened by the Spirit and made an offspring of God in the womb. And as it is in nature so it is in grace. The believer must be born or brought forth into the church or he will perish—that is lose the impression of God which he received in the work of repentance and faith; for it is in, and not out of the church that the believer can live the life of the son of God. We are not heirs of the promises until we are born or brought forth—that is, made members of the body or church of Christ. This

being the fact, the reader can see the necessity of baptism, as that institution is the initiating rite to membership. Circumcision was the initiating rite under the law—and baptism is the initiating rite under the gospel.

The mode of adoption into the kingdom, is an immersing or dipping the believer three times in water, in the name of the Father, and of the Son, and of the Holy Ghost. We have the mode of administration only commanded once in all the Testament. We repeat that the form of words to be used in baptism, and mode of administration are only given in one place, viz: Mat. xxiii. 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The believer is to be baptized in the name, not names, of the Father, and of the Son, and of the Holy Ghost. The institution is to be administered in the singular, and not plural number of names; consequently three actions are required. To dip the believer only once, is either to baptize in the names of the three, or in the name of one of the three. Thus it is plain from the language in the commission of the apostles, that this institution must be administered by dipping the believer three times in water, viz: in the name of the Father, and of the Son, and of the Holy Ghost.

It is presumeable that a proper analysis of these sentences should convince every unprejudiced mind, that the baptism of the Testament, is a three-fold-dipping of the believer in water. The objector may call it three baptisms, and thus from prejudice, or for the want of light, reject it—but he cannot make it three ordinances of baptism, for with us it is but one institution though administered by three dippings. Paul to the Ephesians, iv. 5. writes, "one Lord, one Faith, one Baptism." Our brother Paul in this verse, has no allusion to the mode

of baptism ; and every person that will give him a candid reading might know it. The question may be asked what does he mean by the one baptism ? We answer, one ordinance of baptism, or in other words one door by which we enter into the Church. Paul does not tell us, nor any of the Apostles in their letters to the Churches, how to administer baptism. Christ alone declares that matter, as we have already intimated. I will here insert Burkitts explanation of this verse : “ Our Lord Jesus Christ, the Head of his Church, the Saviour of the body, one whom we all profess to serve and obey ; be ye therefore one, for your Lord is one. There is one faith ; that is, either one grace of faith whereby we believe, or one doctrine of faith which is believed ; ye all believe in one and the same Saviour, and are all justified by him, after one and the same manner ; therefore be ye also one ; one in affection as well as one in belief. There is one baptism, one door by which we all enter into the Church ; both Jew and Gentile, bond and free, rich and poor, they are all one in Christ Jesus, and by one spirit baptized into one body.” See Burkitt’s Expository Notes upon the New Testament. The believer must be baptized according to the command of Jesus. Though men may cavil and ridicule the right order of things, and thereby pervert the way of the Lord to the destruction of themselves and others ; yet the word of the Lord standeth firm and will be understood in its true light, and observed by the true Church of Christ. From the whole we learn that the baptism of the Gospel, according to the express command of Jesus is to immerse or dip the believer three times in water ; this is that one institution that admits the believer into the Church, and no objections drawn from the scriptures against the order as above—and as respects the position to be observed by the believer in baptism—the Church gives kneel-

ing and falling upon the face the preference. It will be acknowledged that kneeling, &c., are humble postures and agree best with the mode of administration. The objector will refer us to the word buried, taken from the 4th verse and vi. chap. of Romans. "Therefore we are buried with him in baptism," &c. and from that word he infers that to baptize the believer face forward would not be to bury him in baptism; that is as much as to say, that the word buried, means to lay a man on his back. Now let us turn over to Walker, and see the definition of the word. "BURY," to inter, conceal, hide. For the custom of burying our dead on their backs has nothing to do in this matter, and our Apostle of course had no reference to that custom. All that can be inferred from the word buried, in the text as above, written, is the overwhelming or immersing the believer in water. A person may be interred or buried in different positions in the water; therefore we should select a posture that will comport with the word of God, and not one that is foreign to the Scriptures. Kneeling and falling upon the face, are approved postures by all the faithful, in every age of the world. Suffice it to say, we have these postures sanctioned by the Scriptures—and they should be particularly observed in baptism—and again it should be borne in memory by us, that our adorable Redeemer in undergoing the one baptism of suffering, prayed three times, and fell upon his knees and face—a striking figure of water baptism. But it may be asked why are we to be dipped three times and observe kneeling and falling upon the face in baptism? We answer because it is according to the command and example of the Holy Jesus. And now to close my remarks on trine immersion. It is not unfrequent to hear persons say that the position and mode in baptism is not essential. But with such persons the Church of Christ differs, for she be-

believes that not only the mode, but all that is connected with the institution is strictly essential, and that a willful omission in any one part of the institution would be an infringement upon the holy name of Jesus.

And respecting immersion, I remark that the lawfulness of the mode of immersion was never denied in the first ages of the Church. It is only in its present age that some persons have the boldness or blindness to deny immersion, and contend for pouring and springling in its stead. Baptism is a Greek word, and was not translated into English, by the seventy (King James') translators of the common English version of the Scriptures. So that touching the institution we have not the English of this word in King James' translation. The writer in the *Encyclopædia* gives the meaning of the word: "The word is formed from the Greek *ἁπτίζω* or *bapto*, to dip or wash." "A linguist determines himself by his own knowledge of the Greek language, and an illiterate man from the best evidence he can obtain from the testimony of others, whom, by his education, he is obliged to trust. To the latter it is sufficient to observe, that the word is confessedly Greek; that native Greeks must understand their own language better than foreigners, and that they have always understood the word baptism, to signify dipping: and therefore from their first embracing christianity to this day, they have always baptized, and do yet baptize by immersion. This is an authority for the meaning of the word baptize, infinitely preferable to that of other European Lexicographers; so a man, who is obliged to trust human testimony, and who baptizes, by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case, the Greeks are unexceptionable guides, and their practice is in this instance, the safe ground of action."

It was a long time a mystery to me, why the translators did not render the Greek word baptizo, into English; but from the history of the translation we learn why it was that they did not do so. From History we learn that John Wickliffe who was born 1324, and died, 1384, was the first man that translated the New Testament into the English language; and William Tyndal gave the second English translation. Tyndal translated, as Wickliffe before him, from the vulgate Latin, and not from the Greek. Peter Waldus, A. D. 1160, attempted a translation of the four Gospels into the French language. Martin Luther gave a translation of the Bible in the German. Olivetan translated into the French, and Beza, the friend and companion of Calvin, rendered the New Testament into Latin. The reigning clergy, uniformly opposed these translations. The cause is obvious, for we are informed that the first reformers attempted to give a translation of the Scriptures in the vulgar tongue of the people whom they labored to reform. And it is a fact worthy of some attention that Wickliffe was condemned as a heretic and after his death, the orthodox dug up his bones and burned them. William Tyndal, too, was condemned to death and executed as a heretic. "So great was the opposition of the Bishops against Wickliffe and Tyndal's English translations of the New Testament that they even bought up and burned all they could meet with. However, Tyndal's translations were reprinted abroad and sent over to Merchants in London, who dispensed the copies privately among their acquaintances and friends." So that the Reformers still had access to Tyndal's translation. See Neal, vol. 1, p. 68. And now in order to bring about a reconciliation among the people, the King promised them an acceptable translation of the Scriptures. And how did he proceed in this work? Why he

forbade the translation of such words as may be supposed was the cause of the clergy opposing the first English translations. He therefore gave rules to the translators, to be carefully observed by them in making their translation. I will insert, for the information of such readers as have not had the opportunity of knowing, the history of the common English version of the Scriptures, in this place those rules, with extracts, accompanied with appropriate remarks.

From the "Witness," for June, 1809.

KING JAMES' INSTRUCTIONS TO THE TRANSLATORS OF THE BIBLE. WITH EXTRACTS AND REMARKS.

[The following copy of instructions, with the extracts, is taken from Lewis' History of the English translations of the Bible. They are here inserted, not to introduce the controversy about baptism, but to show (what is little known) that King James actually forbade the translators of our Bible, to translate the words baptism, and baptize, and that these words accordingly are not translated by them. If any of our readers should have any doubt of the correctness of the extracts made, we refer them to the above, that they may read for themselves.]

"For the better ordering of the proceedings of the translators, his Majesty recommended the following rules to them, to be very carefully observed:—

"1. The ordinary Bible, read in the Church, commonly called the Bishop's Bible, to be followed and as little altered as the original will permit.

"2. The names of the prophets and the holy writers with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.

"3. The old ecclesiastical words to be kept, as the word church not to be translated congregation, &c.

"4. When any word hath divers significations, that to be kept which has been most commonly used by the

most eminent fathers, being agreeable to the propriety of the place, and the analogy of faith.

“5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.

“6. No marginal notes at all to be affixed, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

“7. Such quotations of places to be marginally set down, as shall serve for the fit reference of one scripture to another.

“8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinks good, all to meet together to confer upon what they have done, and agree for their part what shall stand.

“9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously ; for his Majesty is very careful in this point.

“10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, to send them word thereof, to note the places, and therewithal to send their reasons ; to which if they consent not, the difference to be compounded at the general meeting which is to be of the chief persons of each company, at the end of the work.

“11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned person in the land for his judgment in such a place.

“12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send

their particular observation to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before in the King's letter to the Archbishop.

"13. The directors in each company to be the deans of Westminster and Chester, and the King's professors in Hebrew and Greek in the two Universities.

"14. These translations to be used when they agree better with the text than the Bishop's Bible, viz: Tyn-dal's, Coverdale's, Matthews', Wileburch's and Geneva's."

"A copy of these orders or instructions being sent to Mr. Lively, at Cambridge, and other copies to Dr. Harding, the king's reader of Hebrew at Oxford, and Dr. Andrews, dean of Westminster; it seems as if some other doubts arising concerning them, application was made by the vice-chancellor to the bishop of London for the resolution of them. To which his Lordship replied, that, "to be sure, if he had not signified so much to them already, it was his majesty's pleasure that, besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their university, assigned by the vice-chancellor, upon conference with the rest of the heads, to be the overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his highness, and especially concerning the third and fourth rule; and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof."

The author from whom the above is extracted, says that the translators, in their preface to the reader affixed to their translation, declare as follows: "They had," they said, "on the one side avoided the scrupulosity of the Puritans. who left the old ecclesiastical words and

betook them to others, as when they put washing for baptism, and congregation for church : and on the other hand had shunned the obscurity of the papists, in their Azymes, Tunike, Rational, Holocausts, Prepuce, Pasche and a number of such like, whereof their late translation (at Doway and Rhemes) was full, and that on purpose to darken the sense ; that since they must never translate the Bible, yet, by the language thereof, it might be kept from being understood." The same author says, of this translation the learned Mr. Matthew Poole has given the following character. "In this royal version," says he, "occur a good many specimens of great learning and skill in the original tongues, and of an acumen and judgment more than common. By others it has been censured as too literal, or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original untranslated, which makes it not so intelligible to the mere English reader. This last was perhaps in some measure owing to the kings instructions, the third of which was, that the old ecclesiastical words should be kept. However it may be, we see many of the words in the original, retained, as Hosannah, Hallelujah, Amen, Raka, Mammon, Manna, Maranatha, Phylactery, &c., for which no reason can be given but that they are left untranslated in the vulgar Latin." This author further declares, "that Nary, in his preface to the Bible, (printed in 1749,) remarks, there were certain words in the scripture which use and custom had in a manner consecrated, as Sabbath, Rabbi, Baptize, Scandalize, Synagogue, &c., which; he said, he had every where retained, though they were neither Latin nor English, but Hebrew and Greek, because they are as well understood, even by men of the meanest capacity, as if they had been English." Speaking of Wickliffe's translation, he adds. "In Dr. Wickliffe's

translation of the Bible, we may observe that those words of the original which have since been termed sacred words, were not always thus superstitiously regarded: thus, for instance, Mat. iii. 6, is, rendered *weren waschen*, instead of were baptized, though, for the most part, they were here left untranslated, or are not rendered into English so frequently as they are into the Anglo Saxon translation." From the above instructions given by king James to the translators, and the subjoined extracts, the following observations are obvious, and are submitted to the consideration of the disciples of Jesus Christ.

1. It is evident from rule third of the King's instructions to the translators, that he forbade them to translate the ecclesiastical words, and in rule fourth he commands, that when any word hath divers significations, they should retain that in their translation which has been most commonly used by the most eminent fathers, being agreeable to the propriety of the place and the analogy of faith.

From the first extract subjoined to the above instructions of the King, it appears that his Majesty was careful that his instructions should be observed by the translators, and especially the third and fourth rules. "It was his majesty's pleasure, that besides the learned persons employed with them for the Hebrew and Greek, there should be three or four of the most eminent and grave divines of their University assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations, as well Hebrew as Greek, for the better observation of the rules appointed by his highness, and especially concerning the third and fourth rules." In the second extract, the translators in their preface to the reader, declared that they had observed at least his majesty's third rule respecting the old

ecclesiastical words; they say, they had, "on the one side avoided the scrupulosity of the Puritans, who left the old ecclesiastical words and betook them to others, as when they put washing for baptism," &c. In the third extract, though highly commended (and we believe justly) by Mr. Poole, their translations were censured by some others. The grounds of this censure are, that their translation was "too literal," or following the original Hebrew and Greek too closely and exactly, and leaving too many of the words in the original, untranslated, which makes it not so intelligible to a mere English reader. It is said by the author from whom the instructions and extracts were taken, that "this was perhaps in some measure owing to the King's instructions, the third of which was, that the old ecclesiastical words should be kept." He adds, that, "however it may be, we see many of the words in the original retained, as Hosanna, &c., for which no reason can be given but that they are left untranslated in the vulgar Latin." This author also informs us that Nary, in his preface to the Bible, printed in 1719, says, that "he had every where retained these consecrated words, though they were neither Latin, nor English, but Hebrew and Greek." And he adds in the last extract that Dr. Wickliffe, in his translation, though he has in Matt. iii. 6, rendered the word baptized by washed, yet these words termed sacred words, are, for the most part left untranslated into English as in the Anglo-Saxonic translation.

2. Let it be particularly noticed, that among those words called consecrated ecclesiastical words, and which were forbidden by the King to be translated into English, are the words baptism and baptize. This must be obvious to any person who will compare the King's instructions with the extracts made above. The King in his instructions to the translators, rule third, commands "the

instructions to the translators, rule third, commands “the old ecclesiastical words to be kept,” and gives the word church not to be translated—congregation, &c., as a specimen of these words. The translators in their preface quoted above, declared that they in order to avoid being puritanical in their translation, had put baptism where the Puritans had put washing. They also say that the Puritans by so doing left the old ecclesiastical words, “which clearly demonstrates that the word baptism was one of those words reckoned both by the King and the translators to be an old, consecrated and ecclesiastical word. This, the translators add, was one of the Puritans’ scrupulosities, and that they had, in their translation avoided it. This is also proved from what was said by Nary in his preface to the Bible, printed 1719. He declares, in the extract made above, that baptize was one of the consecrated words which he had every where retained in his translation, and which he allows are neither Latin nor English, but Greek.—If more evidence of this fact were necessary, we might add that the author of the work from which the extracts above are made, declares that these words, called sacred words, (of which are also baptism and baptize,) were not always thus superstitiously regarded. As evidence of this, he remarks that Dr. Wickliffe, in his translation of Matt. iii, 6, rendered the phrase, were baptized, by weren washchen, though in his translation the old ecclesiastical words are, for the most part, untranslated or are not rendered into English so frequently as they are in the Anglo-Saxonic translation.”

3. From the above instructions and extracts, it is very evident that whatever, the words baptism and baptize may signify in the Greek language, they are words which are not translated in our version of the Bible. The king virtually prohibited their being translated; the transla-

tors declare they left them untranslated, and others allow they are neither "Latin nor English," but Greek. This surely should arouse the attention of every one who has any regard to the authority of the Divine Saviour to inquire—What do these words mean when correctly translated into English? If they signify sprinkling or pouring let them be so translated. Had the king and the translators been Baptists, and believed that these words signified immersion or dipping, would it not have been singular that they should agree to conceal their meaning, by giving us only the Greek words, Anglicised?—If they did mean sprinkling as it is generally asserted, there surely could have been no harm in rendering them accordingly, when it was both the duty and interest of those who superintended the translators. Why, then, all this concealment of their signification? It is said that they were old, ecclesiastical and even consecrated words. It is believed that consecrated and ecclesiastical as the king and translators esteemed them, had they meant any thing but immersion, these qualities would not have saved them from being rendered into English. But who said these words were consecrated and ecclesiastical words, which should not be translated? The king and ecclesiastics, whose practice required this pious fraud to justify their kind of baptism, or at least to conceal that their practice was unscriptural. In no part of the Bible that I remember, does God say that there are certain old, consecrated, and ecclesiastical words which must not be translated into the English language. The translators themselves, only thought that these words were consecrated and ecclesiastical, when they occurred in certain places, and when used to express the mode of Christian baptism. Thus, in the following passages, where the same Greek words occur, they disregard their age, their consecration and their ecclesiastical nature. "He it is

to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." And he was clothed with a vesture dipped in blood, and his name was called the word of God." John xiii, 26. Rev. xix, 13. See also Mat. xxvi, 23, in Greek. The translators in these, and in other instances have inadvertantly, or rather unavoidably, to make sense of these passages, shown us that they believed the Greek word *baptisma*, means dipping. It may be presumed that there were particular reasons for leaving these words untranslated, where christian baptism is spoken of, unless we can make ourselves believe that in those days, King James and the translators, in this, acted without any reasons at all. But it is not easily believed that they acted without these reasons, when it is remembered that they had every inducement to render the words, if they meant nothing contrary to their practice. It was with these old ecclesiastical words that the clergy succeeded in preserving the fascinations of priestcraft. When Tyndal issued his translation of the Bible, because he had in it disregarded the words which the clergy estimated sacred, they condemned it. He had for instance, changed charity into love, church into congregation, priest into senior, grace into favor, confession into knowledge, penance into repentance, and a contrite heart into a troubled heart. Sir Thomas Moore, who warmly espoused the cause of the clergy against Tyndal's translation, wrote a dialogue, with a view to bring it into contempt among the people. Tyndal, in answer to it, (as quoted by the author from whom we have taken our extracts) thus speaks: "What made them, whose cause Sir Thomas espoused, so uneasy and impatient, was, they had lost their juggling terms wherewith they imposed on and misled the people. For instance, the word church, he said, was by the popish clergy, appro-

priated to themselves; whereas of right, it was common to all the whole congregation of them that believe in Christ. So, he said, the school-doctors and preachers, were wont to make many divisions, distinctions, and sorts of grace; with confession, they juggled and made the people, as oft as they spake of it, to understand it by shrift in the ear.

So by the word penance, they made the people understand holy deeds of their enjoining, with which they must make satisfaction for their sins to God-ward." The Bible is not free from these juggling terms, when words are left untranslated and another meaning is affixed to them than what they originally signify, and that meaning sanctioned by very extensive practice. Whether this has originated in king craft or priestcraft, or in both, justice demands that it should be detected. A sacred regard to the authority of God ought to lead us to reject an error, however old, sanctioned by whatever authority, or however generally practiced."

Reader, you have been entertained with an account of the history of the translation of our Bible. From the whole, learn that the devil cannot endure the glorious light of the Gospel. Ever since the dawn or rising of the Gospel sun, he has, and still endeavors, to extinguish its light. And when our Bible was translated by the authority of King James, the devil succeeded in eclipsing part of the Gospel sun in the English language. And what has been the result? Why all christendom has been agitated on baptism, &c. What debating, what contention, and how many divisions, have grown out of this state of things. But Christ has not forsaken his Church. He promised to be with her to the consummation of this state. "Lo! I am with you always, even unto the end of the world. Amen." Mat. xxviii. 20. The devil no doubt knew, that baptism was an important

item in the christian constitution. He therefore took a very active part in darkening the institution, and thereby caused so many errors to be committed both in regard to the true administration and intention of the ordinance. But notwithstanding, he could not prevail against the true church. For the true church of Christ has never lost sight of the true administration and intention of baptism. From her first planting down to the present day, she has undeviatingly observed a true order of things, and opposed every attempt to darken any one point in the doctrine of our Lord Jesus Christ. If the devil could have done it he would have had baptism rooted out of the Testament long ago. He can darken or pervert, but not erase the word of God.

The word of the Lord shall stand, though heaven and earth shall pass away, the word of the Lord endureth for ever.

Having treated on the mode of baptism as far as it is expedient we shall resume the subject of Remission. One great error, in our judgment on this subject, is this, that the forgiveness of sins must be obtained before baptism—and that baptism of course is not for the remission of sins. I know of no scripture that will support these opinions, and I will go farther and say, that these opinions cannot be supported by the New Testament. In fact we just have the reverse of them in the doctrine of our Lord Jesus Christ and his holy apostles. We shall now attend to this matter in a brief manner. It is acknowledged, "that every one that is pardoned is saved—and every one that is saved is pardoned. And this is the privilege of the sons of God only." Thus is salvation only to be enjoyed in Christ; and to be in Christ, is to be a member of his body, the church; the prerequisite to admission being complied with according to the Gospel. We say then according to the ordinary means of

salvation, we put Christ on in baptism, and thus having put him on we are in him, and cannot be in him, until we have put him on. We no where read, from the 2d chapter of the Acts, to the final amen of Revelation, of a single unbaptized person being a member of the body of Christ, and the true church of Christ, since the apostles never did, nor ever will admit an unbaptized person into her body. Here we have the evangelists, the Acts of the Apostles, and the Epistles to the Churches, to corroborate with us on the subject of membership and remission. In Mat., read; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." What was this teaching of the nations and baptizing them for? Ans. In order to salvation, or the forgiveness of sins. Dr. George Campbell's translation, reads, "Go, therefore, convert all the nations, immersing them in the name of the Father, and of the Son, and of the Holy Spirit." From said translation it may be plainly inferred, that baptism is the converting act, consequently, none can be said to be converted to God that have not been baptized. A man may believe and repent, and yet not be converted to God. Faith and repentance do not convert, but prepare us for conversion to God. The word conversion, signifies a turning to God, we, therefore, argue that the unbaptized cannot in the Gospel sense of the word be said to be converted to God. They are no where from the 2d chapter of Acts to the end of the Testament said to be so. Baptism we repeat is the converting act. In the days of the Apostles whenever a person was baptized, he was said to be converted, and not before, See Acts xv. 3; ix. If repentance be the converting act, why, did Peter in his second sermon recorded in Acts iii. 19.—Teach the people to, "Repent and be converted?" It is plain that repentance does not mean conversion. Peo-

ple may repent and not be converted, but in order to the remission of sins, people must be converted, and in order to conversion, they must repent, in order to repentance they must believe. The Apostle Peter in his first sermon delivered on the day of Pentecost taught the people who inquired "what to do." "Repent and be baptized in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Here we have the word baptized, for the word converted. And in his second sermon, as already quoted, we have the word converted for the word baptized, and here in his first sermon, we have the words' "for the remission of sins," for the words, "that your sins may be blotted out," and for the words, ye shall receive the gift of the Holy Ghost. "When the times of refreshing shall come from the presence of the Lord." Now Peter preached the same Gospel upon these two occasions and when the two sermons are contrasted, we have a demonstration of the correctness of our remarks on the word converted. We shall now call up our brother Mark, the Evangelist, and consult his record of the commission of the Apostles. Common version—"And said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15, 16. And in the translation by George Campbell, James Macknight, and Philip Doddridge: "And he said to them: Go throughout all the world, proclaim the glad tidings to the whole creation. He who shall believe, and be immersed, shall be saved, but he who will not believe, shall be condemned." Here we have salvation connected with baptism, and what God hath joined together let no man put asunder. Suffice it to say, that this text is so express on baptism for salvation it needs no explanation, and agrees with Matthew's record, and

next to Mark, consult Luke's record of the the commission. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47; common version. "And that reformation, and the remission of sins should be proclaimed in his name among all nations, beginning at Jerusalem." George Campbell's, &c., translations. Thus we see that Luke is in harmony with Matthew and Mark. Let us inquire into the doctrine announced by the Apostles at Jerusalem, when invested with power from above; Peter, standing up with the eleven, proved to the satisfaction of three thousand souls, that Jesus Christ was the true Messiah—full of this faith they inquire of the Apostles, what they should do; and now, for the answer to this all important question. Peter, holding the keys of the kingdom, answers the question as follows: "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost." Acts ii. Old version, "Brethren, what shall we do? And Peter said to them, reform, and be each of you immersed in the name of Jesus Christ, in order to the forgiveness of [your] sins, and you shall receive the gift of the Holy Spirit." George Campbell, James Macknight, and Philip Doddridge's translation. How beautifully do these Scriptures tally "in the name of Jesus Christ." That is, by the authority of the only begotten Son of God. "In the name" is equivalent to, by the authority of. In the name of the King, or Commonwealth, is by the authority of the King or Commonwealth. Now the question is; did the Saviour mean that disciples were to be immersed by the authority of the Father, Son, and Holy Spirit? If by the authority of the Father, for what purpose were they immersed? The authority by which any action is done, is one thing; and the object

for which it is done, is another. None who can discriminate, can think that it is one, and the same thing to be immersed in the name of the Lord, and in the name of the Lord Jesus. The former, denotes the authority, by which, the action is performed—the latter, the object, for which it is performed. Persons are said to enter into matrimony, to enter into an alliance, to go into debt, to run into danger. Now, to be immersed into the name of the Lord Jesus, was a form of speech in ancient usage, as familiar and significant as any of the preceding. And when we analyze these expressions we find they all import, that the persons are either under the obligations, or influence of those things into which they are introduced. Hence those immersed into one body, were under the influence and obligations of that body. Those immersed into Moses, assumed Moses as their law-giver, guide, and protector, and risked every thing upon his authority, wisdom, power, and goodness. Those who were immersed into Christ, put him on, or acknowledged his authority and laws, and were governed by his will; and those who were immersed into the name of the Father, Son and Holy Spirit, regarded the Father, as the fountain of all authority; the Son, as the only Saviour; and the Holy Spirit, as the only advocate of truth, and teacher of christianity. Hence, such persons as were immersed into the name of the Father, acknowledged him, as the only living and true God—Jesus Christ as his only begotten Son, the Saviour of the world—and the Holy Spirit as the only successful advocate of the truth of christianity upon earth." Appendix to George Campbell, James Macknight, and Philip Doddridge's, translation of the Testament, page 452.

The writer of the above note in vindication of the prepositions in and into, as given in the new version, must convince every reasonable man, that in regard to

the translation of those prepositions, the new version of the Christian Scriptures is preferable to the Kings translation. Faith and repentance, do not initiate us into the kingdom, or Church of Christ. Faith and repentance only prepare us for initiation; and baptism introduces us into the body of Christ. I will here insert the remarks of a learned writer on the above subject. "When are persons in Christ? I choose this phrase in accommodation to the familiar style of this day. No person is in a house, in a ship, in a state, in a kingdom, but he that has gone or is introduced into a house, into a ship, into a state, into a kingdom; so no person is in Christ, but he who has been introduced into Christ. The Scripture style is most religiously accurate.

We have the words, "in Christ" and the words "into Christ" often repeated in the Christian Scriptures; but in no one place can the one phrase be substituted for the other. Hence in all places when any person is said to be in Christ, it refers not to his conversion, regeneration, or putting on Christ, but to a state of rest or privilege, subsequent to conversion, regeneration, or putting on Christ. But the phrase "into Christ," is alwas connected with conversion, regeneration, immersion, or putting on Christ. "Before we are justified in Christ, live in Christ, or fall asleep in Christ, we must come and be introduced, or immersed into Christ. Into, belongs only to verbs implying motion towards; and in, to verbs implying rest, or motion in. He eats, sleeps, and sits in the house. He walks in the field; he rides into the city. "Into Christ" is a phrase only applicable to conversion, immersion, or regeneration or what is called putting on Christ, translation into his kingdom, or submission to his government." The Apostles baptized in the name of Jesus Christ. That is, they administered baptism by the authority of Jesus Christ. If ministers had not the

authority of Jesus Christ, for the administration of baptism, baptism would avail nothing. Christ is the author of baptism, see Matt. xxviii. 18, 19. Mark, xvi. 15, 16. The Father, the Son, and the Holy Spirit are united in salvation of mankind, but as each one, has a different office, or sustains a different character in the salvation of the world, the believer must be baptized in the name of Jesus Christ, that is, by the authority of Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost. Supplying the ellipsis, the commission would read thus: "Baptizing them into the name of the Father, and baptizing into the name of the Son, and baptizing them into the name of the Holy Ghost." The believer being dipped into each name, is thereby introduced into one body and under the influence and government of the Father, and of the Son, and of the Holy Spirit. The Apostles did not only baptize in the name of Jesus Christ, but they also performed miracles in his name. It was by the authority of Jesus, "that they performed miracles, see Acts iii. 6, 16, iv. 12. Mark xvi, 17, 17. The Apostles did all things in the name of the Lord Jesus Christ. They preached, they baptized, and performed miracles in the name of the Lord Jesus. Our brother James, in his council quoted an ancient prophecy, which is an elucidation of this subject, "And to this agree the words of the prophets; as it is written. After this I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called saith the Lord, who doeth all these things." Acts, xv. 15, 16, 17. Thus it is plain that in the name of Christ is, and must be all, and in all the Gospel Dispensation. No doctrine, no ordinance should be acknowledged and received by

us, should it not come in the name of Christ—but every precept and ordinance, commanded by our Lord Jesus Christ, should be obeyed,

It is necessary in these perilous times, frequently to ask the question, have we, or have they, the name of Jesus for this, and for that course of procedure in religion? Ah! I am well assured, that there are many things practiced by many of our modern preachers and their followers which indeed make a great show, and cause a wonderful excitement, and have not, a, “thus saith the Lord,” for them. What a delusion to say, “my sins are pardoned,” and not have the name, or the word of the Lord for it. The matter is too important to risk merely upon human testimony, our feelings, &c. Nothing short of the testimony of God can settle this matter. I have no doubt, but that many will try to take the advantage of my remarks, and say of me; “this man does not believe in experimental religion: he makes the forgiveness of sins, and the salvation of the soul, merely to rest upon water baptism. Reader, believe them not. We have no where in this work denied experimental religion, and said that we could be saved by baptism alone. We believe, as firmly as any person can believe in the change of feelings or of heart—and have universally declared that fact throughout this work; for instance, have we not in more than one place, declared that faith and repentance are before baptism; and for a man to believe and repent, in the Gospel acceptance of those terms, and not undergo a change of views, and heart, cannot be possible. But in contending for the pure order of God, we say, that this change of mind, &c., the result of faith and repentance does not make us citizens of the kingdom of God, but only qualifies us for citizenship. You will please bear in mind, that the believer is begotten of God before baptism, but

not born of God until he is born of the water, and in order that we may be born of God when born of the water, we must be the begotten of God. For a person that has not been begotten of God, to be baptized, is not born of God, they are dead, or still born. Our brother John in his i. Epistle and v. chap. describes the character of the born of God. Read that chapter if you please, "every one that loveth him that begat, loveth him also that is begotten of him," &c. We wish to spread as much testimony before the reader on the subject of remission as the limits of this treatise will admit. Whilst the Apostle Peter was preaching the word of God, to Cornelius and his friends the miraculous gift of the Holy spirit fell on his hearers, and what is so remarkable it fell upon them whilst speaking the words in the 43rd verse. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Here we remark; that this miraculous power of the Holy Ghost, which accompanied Peter's ministry, did not descend upon Cornelius and his friends, for a witness to them of the remission of their sins, but to give assurance to Peter and his brethren the Jews, of the future conversion of the Gentiles. Notwithstanding the descent of the Holy Ghost, by his wonderful gift of tongues upon those Gentiles, they were not yet in the kingdom of God, or congregation of the Lord, the matter of their right to admission being only evidenced. And now in order to their entrance into the kingdom, they must be "born of water." Therefore the Apostle, Peter, "commanded them to be baptized in the name of the Lord." Acts x. It was for the confirmation of the Gospel, and not for the evidence of the remission of sins—that the Holy Spirit, in its marvellous gifts of tongues, fell upon the first disciples of our Lord.

Ananias said to Saul, "why tarriest thou? Arise,

and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. In this address we have a strong testimony, that baptism is for the remission of sins. The Romans were reminded of their baptismal engagements. They were by baptism brought into Christ—"that is to be incorporated, ingrafted and implanted into the church of Christ, being made members of his mystical body by baptism." See Romans vi.

We put Christ on in Baptism. "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27.

"It is supposed that our Apostle alludes to the custom of baptized persons putting off their old garments, and putting on new, clean, or white raiment, after they had been baptized." However it is certain, according to the word of Almighty God, that, "by baptism we enter into Christ." And as a learned writer remarks, "God now looking on them, their appears nothing but Christ, they are, as it were covered all over with him, as a man is with the clothes that he hath put on; and hence in the next verse it is said, they are all one in Christ Jesus, as if they were but that one person." Locke. "Baptism under the gospel, as the rite of initiation, is as effectual for making us the sons of God, as circumcision was under the law." Macknight.

The Apostle declares to the Ephesians, that they were married to Christ by the word. "That he might sanctify and cleanse it with the washing of water by the word." Eph. v. 26. Baptism and the word, are the instrumental means, in the hand of Christ for the sanctifying and cleansing of the Church. In Col. ii. 12, we read of the believer's burial and resurrection in baptism to a new state. "Buried with him in baptism, wherein also, ye are risen with him through the faith of the operations of God, who hath raised him from the dead." "Our

Apostle here compares Christian baptism with the Jewish circumcision, and shows, that the signification, and spiritual intention of both, are one and the same; obliging all persons who took the outward sign upon them, to put off the old man and put on the new; to die unto sin, and live unto God." Burkitt's notes on the Testament. "The baptism of Jews and Gentiles, when converted to christianity, implied their death unto sin and new "birth unto righteousness," their entrance into the Church and kingdom of Christ; the washing away of the guilt and the pollution of their sins; and their dedication to the service of God the Father, the Son and the Holy Spirit, in whose name, as the God of their salvation, they were baptized." Scott. We have another testimony that baptism is for salvation in Titus iii. 4, 7. "But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." The Apostle in this place declares, that we are saved by baptism, the act of regeneration, and the renewing of the Holy Ghost. And here let us also observe how every person in the Godhead acts distinctly in the work of our Salvation.

1st. "The fountal cause, the spring and source of our happiness, lies in the kindness and love of God the Father.

2nd. The meritorious and procuring cause, or the application of this love, is Jesus Christ in the work of redemption and mediation.

3rd. The immediate and efficient cause of the communication of that love of God the Father, procured through the mediation of Christ the Son, is the Holy Spirit, in the work of regeneration." Burkitt.

The Apostle Paul in his letter to the Hebrews writes thus. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x. 22. Here we learn that all who desire admission into the Church of Christ, must be actuated by a pure motive, believing firmly in the ordinary means of salvation, by having their bodies buried in baptism, the bath of regeneration. The Apostle Peter taught, that baptism saved us. "The like figure whereunto, even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ." 1st. Peter iii. 21. Here we have the type and the anti-type, the ark and baptism—both appointed for salvation. The ark prefigured our salvation by baptism. All that were without the ark perished, and all within the ark were saved. So all that are ingrafted into Christ by baptism are saved, while all the unbelieving and unbaptized part of the world, shall be damned. Baptism saved the soul from sin—the ark saved the bodies of Noah and his family from death. From the whole we learn, that none enjoy a present salvation, but those that are in Christ, and it is by baptism that the believer is ingrafted into Christ.

We shall produce another testimony from Peter's second letter, that baptism is for the remission of sins. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2d. Peter i. 9. "That he was purged from his old sins;" that is, all those sins committed before baptism. In baptism we were washed from our old sins, and made new creatures in Christ Jesus. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2d Cor. v. 17

We have evidence enough from the word of God to convince us, that baptism for the forgiveness of sins, is a gospel doctrine. That in this institution, the believer can have all his sins washed away. But how astonishing it is, that so many of our modern christians should overlook and set at nought this part of the council of God. They will not have the forgiveness of sins to be connected with baptism. It is too mean, too contemptible a thing, to be connected with salvation. They have become wiser than Christ, the Apostles, the old Fathers, &c., and therefore, will not suffer baptism to be a means of salvation. And thus they are willing to cheat themselves and be deluded with false hopes, and mistaken grounds of comfort, and to say, Peace, peace, where there is no peace, and to deceive themselves with false marks and signs of grace.

It is the believer's privilege to meet his God and receive remission of sins, and where shall he find or meet with him, but in his own appointments, for in these only has he promised to be found. Did he say that he would meet the sinner in faith only, and pardon his sins? No. Did he say he would meet the believer in repentance only, and pardon his sins? No. Did he say that he would pardon the believer's sin in baptism? Yes. Well, then be obedient, go and meet him in that place he has promised to be found, and you shall not be disappointed. But be sure and take the right road to baptism. Now there is but one road which brings man to that baptism, in which God has promised to pardon sin, and that is by faith and repentance. Oh! reader, reader, I tell you a solemn truth—there is but one way to know the forgiveness of our sins—and that is in the promises of God. And all the promises of God are given upon conditions. Obey the Gospel. The objector may say this man has a great deal to say on baptism—he lays a very heavy

stress indeed on the institution—and passes over faith and repentance very lightly. We answer that our object in this essay was to show the reader that baptism is for the remission of sins, and were we to treat of faith and repentance, we should lay as great a stress on those items as we have done on baptism; for we know no difference, we have as much respect for one precept as for another, and it is certain that we have plainly declared throughout this work, that in order that the pardoning mercy of God may be obtained in baptism, man must believe and repent. And if he does not believe and repent, baptism cannot save him. And one reason why it is that we have chosen to discuss baptism for the remission of sins, is, because that point is disputed, yea, despised and set at naught, by thousands who profess to be Christians. Were faith and repentance to be attacked as baptism is, I should feel as much bound to defend them as I do to defend baptism. It is but of late years, in these latter days of the christian dispensation, that baptism for the remission of sins is denied: which we shall now establish by the testimony of the old Fathers, &c.

GEORGE WHITEFIELD.

Geo. Whitefield, on John iii, and v. vol. 4, page 355. says, "Does not this verse urge the absolute necessity of water baptism? yes when it may be had. But how God will deal with persons unbaptized, we cannot tell.

JOHN WESLEY.

John Wesley in his "Preservative," p. 146—150, says "By baptism we enter into covenant with God; an everlasting covenant, are admitted into the church, made members of Christ, made the children of God. By water, as the means, the water of baptism we are regenerated or born again."

MATTHEW HENRY

"In baptism," he says, "our names are engraved upon the heart of this Great High Priest. God doth in this ordinance seal and make over to us all the benefits of the death of Christ. Baptism seals the promise of God's being to me a God." *Treatise on Baptism* p. 12, 40, 42.

ABRAHAM BOOTH.

"If in baptism, then, there be an expressive emblem of perfect purification from sin, immersion must be the mode of administration; because nothing short of that represents a total washing. I may here venture to appeal to the common sense of mankind whether pouring or sprinkling a little water on the face or the whole body, be better adapted to excite the idea of an entire washing?" "*Pedo baptism examined*" p. 63, Newark Ed. 1805.

VITRINGA.

"The ancient christian church from the highest antiquity after the apostolic times, appears generally to have thought that baptism is absolutely necessary for all that would be saved by the grace of Jesus Christ." *Observat Sac.* Tom. i. 50, ii. 6, 9.

DR. OWEN.

"Most of the ancients concluded that baptism was no less necessary unto salvation, than faith or repentance itself." "*On justification*," c. ii. p. 173.

CONFESSION OF BOHEMIA.

"We believe that whatsoever, by baptism, is in the outward ceremony signified and witnessed, all that, doth the Lord God perform inwardly. That is, he washeth away sin, begetteth a man again, and bestoweth salva-

lation upon him. For the bestowing of those excellent fruits was holy baptism given and granted to the church."

CONFESSION OF AUGSBURG.

"Concerning baptism they teach, that it is necessary to salvation, as a ceremony ordained of Christ : also, by baptism the grace of God is offered."

CONFESSION OF SAXONY.

"I baptize thee ; that is, I do witness that by this dipping, thy sins be washed away and that thou art now of the true God."

CONFESSION OF WHITTENBURG.

"We believe and confess that baptism is that sea, into the bottom whereof, as the prophet saith, God doth cast all our sins."

CONFESSION OF HELVETIA.

"To be baptized in the name of Christ, is to be enrolled, entered and received into the covenant and family, and so into the inheritance of the Sons of God ; that is to say, to be called the Sons of God, to be purged also from the filthiness of sins and to be endued with the manifold grace of God, for to lead a new and innocent life."

CONFESSION OF SNEVELAND.

"As touching baptism, we confess, that it is the font of regeneration, washeth away sins and saveth us. But all these thinge we do understand as St. Peter doth interpret them. 1. Pet. iii. 21."

WESTMINISTER ASSEMBLY.

"Before baptism, the minister is to use some words of instruction, showing, that it is instituted by our Lord Jesus

Christ, that it is a seal of the covenant of grace, of our ingrafting into Christ and our union with him, of remission of sins, regeneration adoption and life eternal."

W. SHERLOCK, LATE DEAN OF ST. PAUL'S.

In baptism, God "Justifies the ungodly." Rom. 5, that is, how wicked soever men have been, whenever they repent of their sins, renounce their former wicked practices and believe in Christ, and enter into covenant with him by baptism all their former sins are forgiven and washed away, without expecting the actual reformation of their lives. This was plainly the case both of Jewish and Heathen converts; who upon the confession of faith in Christ, and renouncing their former wicked lives, whatever they have been, were immediately received to baptism; as St. Peter exhorted the Jews, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. And the same day there were three thousand baptized. This is gospel grace, which is the purchase of Christ's blood, that the greatest sinners upon their repentance and faith in Christ, are received to mercy, and wash away all their sins in baptism; but when they are in covenant they shall be judged according to the terms and conditions of that covenant, which requires the practice of an universal righteousness. Such persons must not expect, as St. Paul reasons, that, if they continue still in sin, grace will abound;" the very covenant of grace which we enter into at baptism, confutes all such ungodly hopes: "for how shall we that are dead to sin, live any longer therein? Therefore we are buried with him by baptism into Death, that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life."

Rom. vi. i. 2, 3, 4. This is the difference St. Paul makes between the grace of the gospel in receiving the greatest sinners to baptism, and justifying them by the blood of Christ; and what the gospel requires of baptized christians to continue in this justified state." W. Sherlock's Practical Discourse on Death. 50th, Ed. p. 216.

CALVIN.

"Baptism" says he, resembles a legal instrument properly attested, by which he assures us that all our sins are cancelled, and obliterated, so that they will never appear in his sight, or come into his remembrance or be imputed to us. For he commands all who believe to be baptized for the remission of their sins. Therefore, those who have imagined that baptism is nothing more than a mark or sign by which we profess our religion before men, as soldiers wear the insignia of their sovereign as a mark of their profession, have not considered that which was the principal thing in baptism, which is that we might so receive it with this promise—"He that believeth, and is baptzcd shall be saved." Inst. 1. 4, c. xv. p. 327."

These writers do universally agree with us on the subject of baptism for the remission of sins; and it is presumable that they are held in high estimation by those very persons who differ with us on the subject of remission; at least if we had not been under that impression we never should have produced their testimonies, for it is only for the sake of those who differ with us, that we have produced human testimonies. The word of God is plain enough for us, but some people are afraid to trust the plain common sense of the word of God. So that in their case it is necessary to refer them to such men, in whom they have placed confidence, and in whose principles they profess to believe. But some are so

destitute of love for the truth as it is in Jesus, that no testimony that can be produced, will be received by them, they are as it we seared with a hot iron to believe a lie and be damned. A great many people in our day, are so infatuated as to think that they can be saved upon the same terms that the thief upon the cross was saved, which it is evident was not by the ordinary means of the Gospel, and that being the fact, it is plain that we cannot be saved on the terms he was, for sundry reasons—and one is we cannot place ourselves in the situation he was in at the time that paradise was promised unto him. Recollect he was crucified at the same time that Christ was, and confessed him in that dark and gloomy period to be the Saviour of the world. When one disciple had betrayed, another denied him, and all had forsaken him, he owned him to be the son of God, and Lord of life. When he was suffering the pain of death, and seemingly deserted by his Father; he proclaims him Lord of Paradise, and disposer of the kingdom of heaven. When the Jews had condemned him, and the Gentiles crucified him as the vilest of imposters; he feared God, owned the justice of his punishment, was solicitous, not for the preservation of his body, but for the salvation of his soul. So that he glorified Christ more at the moment of his death, than some do in the whole course of their lives. This was a miracle with the glory whereof Christ would honor the ignominy of his cross. So that we have no more ground to expect such another conversion, than we have to expect a second crucifixion. In the examination of this extraordinary conversion of the penitent thief, we must call to mind that however willing he might have been to be baptized and obtain salvation in the ordinary way, he could not do it. But people who can observe the ordinary way and will not do it, have no promise that God will save them in an extraor-

dinary manner. We shall now present the reader with Dr. Martin Luther's "Views of the subject of Baptism."

LUTHER.

"FIRST.

"What is Baptism?"

"Baptism is not only simple water, but it is the water that is comprehended in God's command, and connected with his word. Eph. v. 25, 26. John iii. 5. Luke iii. 2.

"Which is that word of God?"

"It is that which our blessed Saviour declares in the last chapter of St. Matthew: Go ye, teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost.

"SECONDLY.

"What does Baptism confer or benefit?"

"It effects the forgiveness of sins, delivers from death and the devil; and confers everlasting salvation upon all, who believe it, as the words and promises of God declare. Mark i. 4. Gal. iii. 26, 27. Tit. iii. 5. Rom. vi. 3, 4. Eph. v. 26, 27. Col ii. 12. John iii. 1, 5.

"Which are those words and promises of God?"

"Those words of our blessed Saviour, recorded in the last chapter of St. Mark: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. 1 Pet. iii. 21. Acts viii. 37.

"THIRDLY.

"How can water effect such great things?"

"Indeed it is not the water that effects them, but the word of God that is with and in the water; and the faith trusting such word of God in the water. For without the word of God the water is mere water, hence no baptism; but with the word of God it constitutes a baptism, that is, an abundant gracious water of life, and a

washing of regeneration, in the Holy Ghost: as St. Paul says, Tit. iii.: "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." This is most certainly true. Tit. iii. 5. 7. Gal. iii. 26-27. Eph. v. 26, 27.

"FOURTHLY.

"What does such Baptizing with water signify?"

"It signifies that the old man in us is to be drowned by daily sorrow and repentance, and die with all sins and evil lusts; so that daily there may come forth, and arise a new man, for ever living before God in righteousness and purity. 1 Pet. iii. 20. 1 Cor. x. 2. Gal. v. 24 Col. iii. 5-10. Rom. vi. 12.

"Where is this Written?"

"St. Paul saith, Rom. vi; v. 4: "We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Now since God (says Luther) hath caused his holy Gospel to go forth, he acts with us in a two-fold way. 1st, externally; and 2d, internally. Externally he acts with us by the verbal word of the Gospel and by visible signs, as in baptism and the sacrament. Internally he acts with us by the Holy Ghost, faith, and other gifts. But all this in such order, that the outward means must precede, and the inward must arise through the outward, and succeed them; for thus he has concluded not to give to any person these internal things but by the externals; for he will give to none the spirit nor faith, but by the external word and sign which he instituted for that purpose, as he says, Luke xvi., "let them

hear Moses and the prophets." Hence St. Paul also calls baptism a washing of regeneration, in which God pours out his spirit abundantly. Tit. iii. And the verbal gospel, the power of God to save those that believe. Rom. i."

"Of this order, my brother, take care; for thereupon much depends. Although this spirit of delusion pretends to revere the word and spirit of God very highly, and boasts of great fervor of love, and zeal, for the truth and righteousness of God; nevertheless his design is to pervert this order, and to establish a contrary one of his own presumption. First—What God orders externally, he turns into the spirit inwardly. Oh! how disdainfully he rejects this, and will enter the spirit first. Yea, says he "shall a handfull of water cleanse me from sin?" The spirit! the spirit! the spirit! must do it inwardly. Should bread and wine help me? Should the breathing, or the bread, bring Christ into the sacrament? No, no. One must eat Christ's flesh spiritually. The Wittenbergians know nothing of it; they steal their faith from the letter:" and many such bombastic words; that they who do not know this devil, might think they had with them five holy spirits. But if they be asked, how one is to get into this high spirit, they will not then refer you to the external gospel, but to a self-created land that has no existence: and will say rest awhile, as I did, you will then also experience it; the heavenly voice will come, and God himself shall speak to you. If, after awhile, you ask further, they will even know as much as Doctor C. does of the Greek and Hebrew tongues.

"Do you here behold the enemy to the order of God? How he vaunts, spirit! spirit! spirit! though he pulls down all bridges, steps, ways, and every thing else by which the spirit is to come to you, viz: The external order of God, in the visible baptism, sign and verbal

word of God, and will teach you, not how the spirit is to come to you, but how you are to come to the spirit. Thus you are to learn to fly on the clouds, and ride on the winds: and yet do not say how or when, where or what: but you must experience it the same as they.”—*Luther's writings against the heavenly prophets, as quoted by Dr. Helmuth, in his treatise, p. 285.*

But to give you still further testimony, that Luther believed with us, that baptism when connected with faith and repentance, is not only essential to salvation, but the very act of regeneration; I shall quote a translation, made from Luther's Larger Catechism, by David Henkel, a respectable Minister of the old order of Lutherans.

“In the first place, (says Luther,) it must, above all things, be well known what the words are, on which baptism is founded, whereupon all depends that may be said with respect to it, viz: Our Lord Christ saith in the last chapter of Mathew's Gospel, ‘Go into all the world and teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost.’ And again Mark, the last chapter, ‘He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.’ In these words you must first notice, that it is God's command and institution; so it is not to be doubted, but what baptism is a divine thing, and not man's invention: for; with the same propriety that I can say, that no man, out of his own head, invented the ten commandments, the creed, and, the Lord's prayer, but they are all revealed by God himself; even so I may equally extol baptism; not as a human tradition, but as an institution of God; who also zealously and strictly commanded us, that we should receive baptism, else not be saved. Lest any should think it to be as light a thing, as to put on a new red coat, it must be ob-

served, that the greatest virtue in it is, that we esteem baptism precious, glorious and high ; for which, we contend the most, because the world now is so full of heretics, who cry out, baptism is an outward thing and therefore unprofitable. But let an outward thing be what it may, here is Gods's word and command, which institute and confirm baptism. Now whatever God institutes and commands, cannot be vain, but must be a purely precious thing even if it were apparently less than a straw. Was it hitherto esteemed a great thing, when the Pope and his letters and bulls distributed indulgences, confirmed altars or churches, only for the sake of the letters and seals, how much higher and more precious ought we to regard baptism, because God commanded it to be performed in his name. Thus the words are expressed— ' Go ye and baptize ; but not in your, but in God's name.' To be baptised in God's name, is not to be baptized of men, but of God himself ; although it be performed by men, yet it is truly God's own work : hence it may be concluded that it is much higher than any works of men or saints, for what greater works can be done than God's works ? But here the devil is busy to blind one with a false appearance, in leading us away from God's work to our own ; for this has a much more plausible appearance when a self-righteous anchorite performs many arduous and great works, and all regard more than we do and merit ourselves. But the Scriptures teach thus : if we heaped all the works of the monks together, no matter how precious they appear, yet they would not be as noble and as good as if God lifted up a straw. Why so ? Because the person is nobler and better. Now the person is not to be estimated according to the person from whom he inherits his nobility. But this dull reason will not regard ; and because it flows not like the works we do, therefore it is not to be valued.

‘Hence learn the proper sense ; and how to answer the question, What is baptism? Thus it is not mere water connected with and sanctified by the word of God ; that it is nothing but the water of God ; not that it is better in itself than other water, but because the word and command of God are added thereunto. It is therefore nothing but the villany and mockery of the devil, that now our new-fangled spirits blaspheme baptism and exclude God’s word and order. And again, 2ndly, ‘Because we know what baptism is, and how to esteem it, we must also show why and for what purpose it was instituted ; that is what it profits, gives, and effects.’—This cannot be better understood than by the words of Christ, as above quoted. ‘He that believeth, and is baptized, shall be saved,’ simply understand it thus : the virtue, benefit, fruit, and end of baptism is, that it saves. For none is baptized to become a prince, but, as the word saith, to be saved. But to be saved signifies nothing else than to be delivered from sin, death and the devil ; and to get into Christ’s kingdom, and to live with him forever. ‘Hence you again may learn how highly and dearly to esteem baptism ; forasmuch as we receive so invaluable a treasure thereby, which plainly indicates that it cannot be mere water only, which could not effect it, but the word and God’s name therein. But where God’s name is, there must also be life and salvation : so that, indeed, it may be called a divine, blessed, fruitful, gracious water ; for by the word it gets the virtue to be a washing of regeneration, as St. Paul calls it.’ Tit. 3rd chapter.

‘But whereas our self-wise new spirits say faith alone saves ; the work, or external thing, adds nothing to it. We answer, truly, there is nothing in us that does it but faith, as we shall also further hear. But this the blind leaders will not see, that faith must have something to

believe, that is to which it may cleave, and on which it may rest. Faith cleaves to the water, and believes that in baptism there is nothing but salvation and life, not because of the water, but because the word and order of God are therewith incorporated wherein his name is cleaving. Now if I believe this, what do I otherwise believe than in God, as in him who has given and planted his word therein, and offers to us this external thing in which we may grasp this treasure?

‘Now they are so silly, that they separate faith and the thing to which faith cleaves and is connected, although it be external; yea, it shall and must be external, that, one may apprehend it with the senses, thereby to conduct it into the heart—for also the whole Gospel is an external sermon. In short, what God does and effects in us, he performs through an external order.—Where he speaks, yea, whether or whereby he speaks, there faith shall direct its view, and cleave to it. But now we have the words: ‘He that believeth and is baptized, shall be saved.’ Whereupon are they spoken but upon baptism, that is, the water connected with the order of God? Hence it follows, that whoever villifies baptism, vilifies the word of God, the faith in Christ, which directs us there and binds to baptism. ‘3rdly. Since we have this great benefit and virtue in baptism, let us further see who the person is that receives what baptism gives and benefits. This is also most nobly expressed in these same words: ‘He that believeth and is baptized, shall be saved.’ Faith only makes the person worthy to receive this saving, divine, water beneficially, for things promised and presented in this water, cannot otherwise be received, than that we receive them with our hearts. Without faith, baptism will not benefit us, though in itself it is an invaluable, divine treasure. Hence this one word, ‘He that believeth,’ effects so much

as to exclude all works we can do, that is with a view to merit and obtain salvation thereby, for it is concluded, that faith does nothing to it, and also receives nothing."

Luther is so express in giving his views on baptism, that it is not necessary that we detain the reader with an explanatory note—suffice it to say—that Luther did not believe in those new fangled spirits that vaunt themselves against the external order of God, and say that baptism is not connected with salvation. I would just say, that those persons who bear and profess so much veneration for his name, should examine and acquaint themselves a little more with his views on baptism and perhaps they would agree with us that baptism is the ordinary means of salvation. We shall now lay before the reader the testimony of the old Fathers &c., on the subject of baptism for remission, and we wish him to give them a candid hearing.

BARNABAS.

In his Catholic Epistle, chapter vi, says: "Let us now inquire whether the Lord took care to manifest any thing before hand, concerning water and the cross. Now, for the former of these, it is written to the people of Israel, how they shall not receive that baptism which brings to forgiveness of sins; but shall institute another to themselves that cannot. For thus saith the Prophet:—'Be astonished, O Heavens; and let the earth tremble at it; because this people have done two great and wicked things. They have left me, the fountain of living water and have digged for themselves broken cisterns that can hold no water. Is my holy mountain, Zion, a desolate wilderness? For she shall be as a young bird when its nest is taken away.' Consider how he hath joined both the cross and the water together. For this he saith: 'Blessed are they who putting their trust in the

cross, descend into the water, for they shall have their reward in due time ; then saith he will I give it them.' But as concerning the present time he saith : ' Their leaves shall not fail,' meaning thereby, that every word that shall go out of your mouth, shall, through faith and charity, be to the conversion and hope of many. In like manner does another Prophet speak : ' And the land of Jacob was the praise of all the earth,' magnifying thereby the vessels of his Spirit. And what follows ? ' And there was a river running on the right hand, and beautiful trees grew up by it, and he that shall eat of them shall live forever,' the signification of which is this—that we go down into the water full of sins and pollutions ; but come up bringing forth fruit, having in our hearts the fear and hope which are in Jesus by the Spirit. ' And whosoever shall eat of them shall live forever,' that is, whosoever shall hearken to those that call them, and shall believe, shall live forever."

THE TOWER.

[*Book of Similitudes, chapter xvi.*]

" Hear therefore why the tower is built on the water—because your life is saved, and shall be saved by water.' In answer to the question, " why did the stones come up into this tower out of the deep?" he says: " It was necessary for them to come up by (or through) water that they might be at rest ; for they could not otherwise enter into the kingdom of God ; for before any one receives that seal, he is delivered from death and assigned to life. Now that seal is water, for which reason to these also was this seal preached, and they made use of it, that they might enter into the kingdom of God." It is presumable that the reader can easily comprehend the above similitude. By the tower we understand the church. By the stone coming up out of the deep into

the tower, we understand that believers by baptism enter into the church.

Again in his work called, "The commands of Hermas," Com. 4. Chap. iii. "And I said unto him, I have even now heard from certain teachers, that there is no other repentance besides that of baptism when we go down into the water and receive the forgiveness of sins; and after that we should sin no more, but live in purity. And he said unto me, thou hast been rightly informed."

JUSTIN MARTYR.

"Then we bring them to some place where there is water, and they are regenerated, by the same way of regeneration by which we were regenerated, for they are washed in water (*ento undati*) in the name of God the Father and Lord of all things, and of our Saviour Jesus Christ, and of the Holy Spirit: for Christ says, unless you be regenerated you cannot enter into the kingdom of heaven; and every body knows it is impossible for those who are once generated (or born) to enter again into their mother's womb."

"It was foretold by Isaiah, by what means they who should repent of their sins might escape them; and was written in these words: 'Wash you, make you clean, put away the evil.' &c. 'And we have been taught by the apostles this thing. Because we being ignorant of our first birth, were generated by necessity (or course of nature) and have been brought up in ill customs and conversation; that we should not continue children, of that necessity and ignorance, but of will (or choice) and knowledge, and should obtain forgiveness of the sins in which we have lived, by water (or in the water.) Then is invoked over him that has a mind to be regenerated, the name of God the Father, &c. And this washing is called the enlightening.'" "Justin Martyr wrote about forty years after John the Apostle died."

TERTULLIAN.

“Tertullian, the first who mentions infant baptism, flourished about A. D. 216. He writes against the practice and we gather from his arguments that baptism for the remission of sins was universally conceded. He speaks as follows :

“Our Lord says indeed, ‘Do not forbid them to come to me,’ therefore let them come when they are grown up—let them come when they understand—when they are instructed whither it is that they come. Let them be made christians when they can know Christ. What need their guiltless age make such haste to the forgiveness of sins? Men will proceed more warily in worldly goods, and he that should not have earthly goods committed to him, yet shall have heavenly! Let them know how to desire this salvation, that you may appear to have given to one that asketh.

ORIGEN.

Origen, in his homily upon Luke, says : “Infants are baptized for the forgiveness of their sins. Of what sins? Or when have they sinned? Or how can any reason of the law in their case, hold good, but according to that sense that we mentioned even now? (that is) none is free from pollution, though his life be but the length of one day upon the earth.” And in another place he says : “If there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them.”

And again : “The baptism of the church is given for the forgiveness of sins.”

In another place he says :

“But in the regeneration, (or new birth) by the laver (or baptism) every one that is born again of water and the spirit, is clear from pollution : clear (as I may venture to say) as by a glass darkly.

CRYSOSTOM.

Crysostom says : " In baptism, or the spiritual circumcision, there is no trouble to be undergone but to throw off the load of sins, and receive pardon for all foregoing offences."

And again. " There is no receiving, or having the bequeathed inheritance, before one is baptized, and none can be called a son till he is baptized."

CYPRIAN.

" While (says he) I laid in darkness and uncertainty, I thought on what I had heard of a second birth, proposed by the divine goodness, but could not comprehend how a man could receive a new life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, can such a change be possible? How can he, who is grown old in a worldly way of living, strip himself of his former inclination, and inveterate habits? Can he, who has spent his whole time in plenty, and indulged his appetite without restraint, ever be transformed into an example of frugality and sobriety? Or he who has always appeared in splendid apparel, stoop to the plain, simple, and unornamented dress of the common people? It is impossible for a man who has borne the most honorable posts, ever to submit to lead a private and obscure life; or that he who was never seen in public without a crowd of attendants, and persons who endeavored to make their fortunes by attending him, should ever bear to be alone. This (continues he) was my way of arguing, I thought it was impossible for me to leave my former course of life, and the habits I was then engaged in, and accustomed to; but no sooner did the life giving water wash the spots off my soul, than my heart received the heavenly light of the Holy Spirit, which trans-

formed me into a new creature ; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled. I was then able to do, what before seemed impossible. Could discern that my former life was earthly and sinful, according to the impurity of my birth ; but that my spiritual birth gave me new ideas and inclinations, and directed all my views to God." Wright's History of the Martyrs, p. 317, "Cyprian flourished, A. D. 250."

Here we have an account of the conversion of a great and noble man of the world, and suffice it to say, his conversion was according to the gospel of our Lord Jesus Christ. But had he lived in our day he could have obtained religion in the popular sense of the term, and not have made those sacrifices named by him in his experience. The false church would have told him that he could get and enjoy religion, and retain his splendid apparel, and that it is by no means essential, to salvation, to stoop to the plain, simple and unornamented dress of the common people. She would furthermore have told him, that he could still occupy and retain those honorable posts of the world, and be a follower of Christ. That in fine he could be a member of the kingdom of heaven, and also a subject of the kingdom of this world, and as for baptism, they would have told him that it is not essential to the forgiveness of sins. And thus instead of referring him to the ordinary means of salvation, they would have referred him to the mourner's bench, or to some other plan of their own devising. But in the days of Cyprian the anxious bench, and a great many other schemes, were not thought of. They knew of no other way to be saved, but by observing the terms and condition of the gospel. We have said that Cyprian was a great man of the world before his conversion. Wright in his "History of the Martyrs," page 314, says, "that in his youth he was educated in the

principles of Gentilism; and having considerable fortune, he lived in the very extravagance of splendor, and all the dignity of pomp. Gorgeous in attire, luxurious in feasting, vain of a numerous retinue, and fond of every kind of fashionable parade, he seemed to fancy, that man was born to gratify all his appetites, and created for pleasure alone." And after his conversion, he was just the reverse of what he had been before, he gave that kind of testimony, that is required and approved of by the true Church of Christ. We are informed that "previous to his baptism he studied the scriptures, with care, and being struck with the beauties of the truth they contained, he determined to practice the virtues therein recommended. Subsequent to his baptism he sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity."

EPISCOPALIAN.

"Almighty and everlasting God, who in thy great mercy, didst save Noah and his family in the ark, from perishing by water, and also didst safely lead the children of Israel, thy people through the red sea; figuring thereby thy holy baptism; and by the baptism of thy well beloved Son Jesus Christ in the river Jordan, didst sanctify the element of water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look upon these thy servants, wash them and sanctify them with the Holy Ghost; that they being delivered from thy wrath, may be received into the Ark of Christ's; Church and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. Amen. Common prayer, p. 165.

“Beloved ye hear in this gospel, the express words of our Saviour Christ, that except a man be born of water and of the spirit he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament where it may be had. Likewise immediately before his ascension into heaven, (as we read in the last chapter of St. Mark's Gospel) he gave command to his disciples, saying, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned.”

Which also sheweth unto us the great benefit we reap thereby. For which cause St. Peter the Apostle, when upon his first preaching of the gospel many were pricked at the heart, and said to him and the rest of the Apostles, “Men and brethren, what shall we do to be saved?” replied, and said unto them, repent and be baptised every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying save yourselves from this untoward generation.” For as the same Apostle testifieth in another place, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ. Doubt ye not, therefore, but earnestly believe that he will favorably receive these present persons, truly repenting, and coming unto him by faith; that he will grant them remission of their sins, and bestow upon them the Holy Ghost, that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom.” Exhortation p. 165. The doctrine held forth in the above creed of the Episcopalian Church

is what we have contended for in this work. And their views on repentance &c., as given by some of their old ministers, such as Payne, Burkitt, Sherlock, &c., are agreeable to our views on these subjects.

PRESBYTERIAN.

“Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: Which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.” *Confession of Faith on Baptism*, chap. xxviii. sect. 1.

METHODIST

“Dearly beloved, forasmuch as all men are conceived and born in sin, (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions :) and that our Saviour Christ, said, none shall enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ that of his bounteous goodness he will grant to these persons, that which by nature they cannot have, that they may be baptized with water, and the Holy Ghost, and received into Christ's church, and be lively members of the same.”

“Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: We call upon thee for these persons; that they, coming to

thy holy baptism, may receive remission of their sins, by spiritual regeneration. Receive them, O! Lord, as thou hast promised by thy well beloved Son, saying, 'ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you,' so give unto us that ask; let us that seek, find; open the gate unto us that knock, that these persons may enjoy the everlasting benediction, of the heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen." Dis. p. 105.

BAPTIST.

"Baptism is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptized, a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remission of sins, and of his giving up unto God, through Jesus Christ, to live and walk in newness of life." Chapter xxx, section 1.

I must now close my remarks and quotations on the subject of baptism for the remission of sins, and commend you to the grace and mercy of God. I who write, and you who read, will shortly be numbered with the pale nations of the dead—and render an account to Almighty God for the deeds done in the body; and I wish you my dear reader to be careful how you express yourself on the subject of remission as treated in this book, and recollect if I am in an error, the old Fathers, &c., will be found with me also. I will now conclude this subject in the words of John Wesley: "Baptism administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this (pardon) on any unless through this means."—Wesley's Comment on the New Testament, page 350.

CHAPTER II.

FAITH ALONE AND PRAYERLESS DOCTRINE CONSIDERED.

WE teach that faith is the leading principle in the economy of grace, and that without faith, not one of the items in the plan of salvation can be observed acceptably. “But without faith it is impossible to please God: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.” Heb. x. 6. “And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.” Rom. xiv. 23; v. “But he that believeth not shall be damned.” Mark xvi. 16. “He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.” John iii. 18. Having established the necessity of faith, we shall now proceed to give you a short definition of faith. First the thing to be believed—second, the testimony of the truth of the thing to be believed—and thirdly, the reception of the testimony by him who has heard it.

Now in order to salvation, Jesus Christ or the gospel is the object to be believed, and the testimony to produce faith in the gospel, are miracles and prophecies, or signs and wonders, and every person that hears the gospel and credits or receives the testimony of the gospel, is a believer. Now let us hear what the Testament says on the subject: “We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.” John iii. 2. “And many other signs truly did Jesus in the presence of his

disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx. 30, 31. "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. See also Heb. ii. 4. John iv. 39—42. The reader will please to reflect upon the above passages and he no doubt will find that we have taken a right view of faith. From the whole we learn, faith has for its object the gospel. The word of God is the thing or object believed. To this end we have a standing ministry to publish the proclamation of life and salvation, the everlasting gospel, unto the children of men for the obedience of faith. "Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, according the revelation of the mystery which was kept secret since the world began: But now is made manifest, and by the scriptures of the prophets according to the commandment of the Everlasting God, made known to all nations for the obedience of faith." Rom. xiv. 25, 26. Now no man can believe in the gospel, until he has heard the gospel—hearing is before believing. Therefore, when the gospel is heard and the testimony received, then all the gospel facts are believed; and it is not faith, but the thing believed, that effects the believer; and I furthermore remark, that the result of faith will be agreeable to the nature of the report believed. If you receive tidings of a distressing, alarming, or joyful character—and you believe the news, you are accordingly affected, but should you discredit the truth of the tidings, believe it to be a false report—you remain unmoved or unaffected by the report. So it is in regard to the gospel of our Lord Jesus Christ; for there is but one way to

believe in any thing. All the difference that I can perceive between believing in the gospel, and the History of Alexander the Great, or any other History, is the testimony upon which the gospel and those histories are based—the one is divine, the other human testimony. The testimony of God is stronger than the testimony of man, as John writes: “If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.” i John v. 9, 10. The clergy have acquired so much learned nonsense on the subject of faith, that they are measurably to blame for the ignorance that prevails among the people on the word faith. Now in the Apostle’s day every person knew what was meant by believing in Jesus Christ or the gospel; but now it is differently understood. From the manner in which some people express themselves on the faith commanded in the gospel—we might infer that no one can believe in Christ or the gospel—until the Holy Spirit instils faith into their hearts. If this be the case, it is not the sinner but the Holy Spirit that believes. That the Holy Spirit is in the gospel, and works or co-operates with the gospel, that the testimony of God might be received, is very evident—for Christ said he would send the Spirit in his name—and describes the office of the Spirit, and the advantages that would redound by the coming of the Comforter. It certainly would be contrary to the character of the Holy Spirit as described by Christ, for us to be taught a private doctrine—a doctrine that had not been taught by Jesus Christ himself. It has been expressly declared by Christ: “For he (the Holy Spirit) shall not speak of himself; but whatsoever he shall hear

that shall he speak and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine and shall shew it unto you." John xvi. 13—15. "Now the sending of the Spirit being a part of Christ's royalty, as Mediator, it was not convenient that the Spirit should be sent till Christ was crowned, and sat down on his throne in his kingdom; then the Spirit was to make application to us of the redemption purchased for us." And reader mark what I tell you, the Holy Spirit will not teach you any other doctrine than what Christ and the Apostles taught, consequently he cannot believe for you, he cannot repent for you, &c., you must do these acts yourself. In fine, the Holy Spirit independent of the testimony of God cannot cause or produce faith in one individual sinner of Adam's family. He can do nothing separate from the gospel, but he co-operates with the gospel in all things. Christ is declared to be the author and finisher of faith. Heb. xii. 2. That is, Christ's holy doctrine is the foundation of faith—his miracles, the signs and wonders by which the gospel was established, are the special means of faith—and Christ is the finisher of faith; that is, as a certain writer says:—"The first part of our faith is in Christ so is the last; he is the beginning and the end. All we are to believe, is to be received from him. There are but few who attend to this; for with Christ they have some other author to finish their faith." Smith. And that Christ may be the author and finisher of faith, a pure testimony accompanying the ministration of the word is indispensable.

How all-important that the gospel should be preached in its original and divine meaning. The church should never lose sight of this matter, for a true and faithful ministry is one of heaven's choicest blessings, but a false

and corrupt ministry is one of the devil's greatest engines to pervert and blind the mind of man. It is a very easy matter for people to believe in that which they wish to believe, but how hard to believe in that for which they have no relish. Here comes the doctrine of the cross based upon the strongest testimony, but how few are willing to believe the testimony of God. Ah! the reason is obvious, they have no relish for the doctrine of the Master. The prophet Isaiah foresaw what small success the preaching of the word of life would have to, and among the Jews. "Who hath believed our report? and to whom is the arm of the Lord revealed." Isa. liii. 1-5. The nations must hear, that they may believe, and God's word must be preached, that they may hear, see Rom. x. 17; i Cor. i. 21. Thus it is very obvious that the doctrine of our Lord Jesus Christ, the glorious and heavenly light must be transmitted to the ends of the world for the enlightening of man, the obedience of faith. From the whole we learn, that the applicant for salvation is one who believes in the existence and character of the Supreme Being, and in Jesus Christ his only begotten Son, and that the Testament contains a revelation from God to man. He is also fully convinced of his lost condition, and that in order to his recovery he must reform and be baptized. But it is a lamentable fact, that a person may have the faith as above described, and not be an applicant for salvation. To make application for salvation is a matter of choice with the believer, God having put it in his own power to say whether he shall be saved or damned. Should he sincerely and earnestly desire the salvation of his soul, he will no doubt communicate his desire to Jesus Christ, in humble prayer and supplication. But this course is opposed by some, on the grounds that it is not in harmony with the gospel; they tell us that "none but such as have their sins remitted

and are born again, are believers, and have a right to pray to God." We shall now try to show the reader, that this is not only an unreasonable, but also an anti-gospel objection. Faith is one of the means appointed for salvation, not that faith is salvation, it is only a means to obtain salvation. And it is not the only means appointed, there are other means which follow faith and which must be observed, as well as faith, or we can have no promise of salvation in the New Testament.—That it is an error to teach, that man is saved by faith only, will appear very clear to every close observer of the New Testament. In Mark xvi, 16, we read: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now if we had no other text, this one is sufficient to set aside the faith alone, doctrine. Here we have salvation connected with baptism as well as with faith; now if the faith alone, doctrine, were a doctrine of the New Testament, the above text would read: "He that only believeth shall be saved." That salvation is connected with faith we readily acknowledge, but we cannot acknowledge that salvation is connected with faith only, for this reason, the good book does not say so. Again, we read in the second chapter and 37th and 38th verses of the Acts of the Apostles—that when the people inquired of the Apostles what they must do—that Peter, charged them to repent and be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Now this is another swift testimony against the faith alone doctrine. For here Peter teaches, repentance and baptism in order to the forgiveness of sins. But we do not understand our apostle to exclude faith. His answer was adapted to the state of the inquirers; they did believe that Jesus Christ was the true Messiah, for if they had not they would not have been

affected; yea, pierced, to the heart. And as man cannot be saved by faith only, he must observe those other items with faith, in order to salvation. And again, to show that a man may believe and yet not be saved, we read in John xii. 23: "Nevertheless among the chief rulers many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God." Now if by mere faith man is saved, those chief rulers, to a man, would have been saved. Our brother James is very clear on the subject: "What doth it profit my brethren, though a man say he hath faith, and have not works; can faith save him?—If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works is dead being alone. Yea, a man may say, thou hast faith, and I have works, show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well, the devils also believe and tremble. But wilt thou know, O! vain man, that faith without works is dead." James ii, 14–20. Now it is very plain that the faith commanded in the Gospel, is the parent and principle of obedience. It is a working and not a fruitless faith. When faith is not united to obedience, it is imperfect or dead, being alone. So that it is a plain case that man cannot be saved by faith only, and that it is not enough that we believe, but we must also obey the Gospel. We have the first principles of the doctrine of Christ in the first two verses and sixth chapter of the Hebrews. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance

from dead works, and of faith toward God, of the doctrines of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment." From the above we learn that salvation is not to be attained upon one, but upon sundry principles. We shall next notice the conversion of the Phillipian jailor. 'Sirs, what must I do to be saved?' 'And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.' Acts xvi. 30, 31. Reader, mark the answer, The Apostle did not teach the jailor that he could be saved by faith alone—but in order to salvation it was necessary that he should be taught first, to believe in the Lord Jesus Christ. Yes, faith is the first lesson that must be taught the sinner; for it is not reasonable to suppose that he who does not believe in the Lord Jesus Christ, will obey the Gospel. But we find that the Apostles did not just let the matter rest at faith, but they proceeded to teach the jailor those other necessary steps to be taken, as well as faith for salvation. There is no doubt but that the Apostles taught him repentance and baptism as well as faith. The word tells us that "they spake unto him the word of the Lord, and to all that were in his house." After he had heard "the word of the Lord," we are told that "he took them the same hour of the night, and washed their stripes and was baptized he and all his house straightway." What would the jailor have known about baptism had he not been instructed therein by the Apostle? The salvation of his soul was an urgent matter with the jailor and he wanted to be in possession of it that very night, therefore he would have the Apostles away to a place where he could be born of the water. And reader, I wish you to bear in mind, the three thousand at Pentecost, and the jailor, were not one and in the same light or understanding of the Lord Jesus Christ. The Pentecostians were convicted from hearing the tes-

timony of the Lord Jesus Christ, and upon the reception of that testimony were believers, and in that state inquirers, &c. The jailor was convinced that the Apostles were the true servants of the Most High God, and of his unsaved state, from the earthquake &c. Therefore the Apostles adapted their answer to the state of the inquirer. Now if the jailor had not been taught that baptism was essential to salvation he would have deferred that matter to a more convenient time. But no sooner than the terms and conditions of the new covenant are told him—he is obedient and is baptized straightway.

It is argued that our brother Paul taught the faith alone doctrine in his letters to the Romans and Gallatians. I would have you, my dear reader, examine carefully those letters of our brother Paul, and you will find that I am correct, in saying that Paul never taught that man could be saved by faith only ;—the Apostle in these letters has written considerable on the subject of faith, and he had a reason for it. His object was to settle a difference which existed in the church of Rome, between the disciples from among the Jews and the disciples from among the Gentiles, respecting circumcision, the observation of the Mosaical law. And to accomplish this important matter, he reasons with the Jewish disciples and shows them very plainly, that the Gentile disciples are on the same footing with Abraham, who was not under this law of Moses, and whom they acknowledged to be a servant of God. “Therefore” saith Paul “being justified by faith, we have peace with God, through our Lord Jesus Christ.” Rom. v. i. Now the Apostle does not say that we are justified by faith only, but that faith is the instrumental cause of our justification. If we stop at faith and go no farther we cannot attain to a state of justification. For we find upon an examination of the Gospel that justification by faith always has a reference to bap-

tismal justification ; when, by baptism we enter into covenant with God, and into a justified state, through the redemption that is in Jesus Christ. We say then according to the doctrine of our Lord Jesus Christ, that in order to our justification and acceptation with God, we are not only to believe but also to repent and be baptized. This is according to the order of salvation ; for we are not justified so long as we are not in covenant with God, and it is in baptism that we enter into covenant with Him. Therefore we should not deceive ourselves with a false notion of justification by faith, so as to exclude a renunciation of sin which is the repentance before, and in baptism enter into covenant with God. "That the constant opposition between justification by the faith of Christ, and justification by circumcision, and the works of the law, to the observation of which they were obliged by circumcision (Gal. v. 2, 3,) is a manifest proof that justification by faith, is our justification by the faith of Christ in baptism, which is our admission into the christian church, makes us the members of Christ, and the children of God, which is a state of grace and justification, as circumcision formerly made them God's peculiar people in covenant with him, which is the justification of circumcision. And justification by faith, and justification by circumcision would not be duly opposed, if they did not relate to the same kind of justification, that is, that justification, which is the immediate effect of our being in covenant with God." Sherlock.—My dear reader you perceive that we differ from those persons who believe, and assert, that baptism can only be acceptably performed by the children of God. That is an erroneous assertion—yes a right down perversion of the sense of the holy word of God. Baptism, for the children of God ! Can any one be a child of God before he is born of God ? And until that can be made

to appear, I must believe that baptism is not for the children of God. What does the good book say on the subject? "Verily, verily, I say unto thee except a man be born of the water and the spirit, he cannot enter into the kingdom of God." Water is placed before the spirit, so that we cannot in the ordinary way of the Gospel, be born of the spirit until we are born of the water. Therefore we have no water baptism for the children of God but for those who believe, repent, and desire to become the children of God. In baptism we are made the children of God.

Reader, if you desire to be saved, study the Testament well, and do not go to work until you know how or what God would have you to perform. A great many people think they have got religion, when alas! they are ignorant of the first rudiments of the christian religion. If they really have got religion, they did not get it in the ordinary way of the Gospel. They must have found or received another Gospel. But give me the ancient Gospel in preference to all the schemes and inventions of men. And that thou, Oh! my soul, mayest be found in readiness when'er the summons comes, to enter into a mansion of bliss, see that thou adherest strictly to the voice of Jesus Christ, the good shepherd of the sheep. There prevails a great error among the people, in that they are not particular enough in prying into the terms and conditions of the covenant of grace, before they make a profession of religion. For it is a stubborn fact, that it is a rare chance after people once think that they have got religion, and yet have not observed the conditions upon which salvation is promised, to get them to acknowledge their error and do their work over again. We must first know, before we can do our duty towards God. We should then go immediately to work and do just what God Almighty has commanded us to do. It

is in the New Testament that life and immortality are brought to light. Therefore when we exhort our fellow man to work out his soul's salvation, we have no reference to the law that he should labor with those tools which Moses gave to the Jews—but to the Gospel, that he should perform the commandments of our Lord Jesus Christ. We do not teach the people to eat the Lord's supper or celebrate the communion, in order to get into the Kingdom of God's dear Son. This we admit is only the privilege of those who are already in the church; but we teach the world to believe, repent and be baptised, in order that they may get into the church, the reign of favor. And by so teaching we deliver a pure testimony unto the people. For example—that those whose sins are remitted are saved—and those that are saved have received the remission of their sins: “And she shall bring forth a Son and thou shalt call his name Jesus: for he shall save his people from their sins.” Mat. i, 21. That faith, repentance, and baptism, are before remission of sins and the salvation of the soul, read:—“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark xvi, 16.--“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John i. 12: see also iii, ch 5, 14—17. “Men and brethren what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.” Acts ii 37, 38. “Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.” Acts iii, 19.—“Sirs what must I do to be saved? And they said believe on the Lord Jesus Christ and thou shalt be saved and thy house” Acts xvi, 30, 31. “And now why tar-

riest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." Acts xxii, 16. "In whom ye also trusted, after ye heard the word of truth, the Gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. i. 13. We could multiply testimonies in confirmation of the above assertion—but let those which have already been given, suffice. We here remark that faith always operates according to the thing believed, so that it is not faith, but the thing believed, that saves us. "The Gospel of Christ, is the power of God unto salvation, to every one that believeth; to the Jew first and also to the Greek." Rom. i, 16. Faith is the instrumental cause of our salvation. As it is well observed by a learned writer, that no relation in which we stand to the material world—no political relation, or relation to society, can be changed by believing, apart from the acts to which that belief or faith induces us.—Faith never made an American citizen, though it may have been the cause of many thousands migrating to this continent and ultimately becoming citizens of these United States. Faith never made a man, a husband, a father, a son, a brother, a master, a servant, though it may have been essentially necessary to all these relations as a cause or principle preparatory or tending thereunto. Thus, when in scripture, men are said to be justified by faith, or to receive any blessing through faith, it is because faith is the principle of action, and as such, the cause of those acts by which such blessings are enjoyed. But the principle without those acts, is nothing, and it is only by the acts which it induces to perform, that it becomes the instrument of any blessings to men."

We shall now call the attention of the reader to the subject of Prayer. By prayer we understand, the offering up of our petitions to Almighty God, for such things

as are lawful and needful, in faith to obtain them, through the name of our Lord Jesus Christ. It is said that "Prayer comes from a word in the Hebrew, which signifies appeal, interpellation, intercession; whereby we refer our own cause, and that of others, to God." It is also said that "The parts of prayer are invocation, adoration, confession, petition, pleading, dedication, thanksgiving, and blessing." The next thing to be considered by us is, who are the privileged persons, or characters, to pray unto, or petition Almighty God? We answer that the gospel does not particularly confine this privilege to one class of characters. For example we can nowhere read from Matthew to the final Amen of the Revelation, that none but such as are in covenant with God, have the right and privilege to pray to Almighty God. We repeat that nowhere is it as much as intimated between the lids of the New Testament, that none, but such as are born of God, have the right and privilege to pray to Him. And in addition to this, we say that Jesus Christ and his Apostles, never forbade, or prohibited, any person from praying to God, but rather encouraged all men to pray to Him; which we shall now more fully investigate. That Jesus Christ and his holy Apostles have plainly taught us how, and in what state we should be, in order to pray acceptably to God, is cheerfully acknowledged on our part, and shall also be duly considered by us. The Testament acknowledges three classes of characters. First, the unbeliever, secondly, the begotten of God, and thirdly, the born of God. A few remarks explanatory of these characters.

The unbeliever is an infidel, one who denies the authenticity of the revelation of the Son of God, a rejector of the testimony of God. See Luke xii. 46. i. Cor. vi. 6, xiv. 23. Tit. i. 15. Rev. xxi. 8. This class of course will not, neither can they, pray acceptably to

God. The second class, are the begotten of God. This class are those that have not only heard, but also received the testimony of the Gospel, but have not as yet been born of God. It has been already stated in the preceding pages of this book, that begetting is before being born. This class should not be prohibited or discouraged from praying to God through Jesus Christ, and according to the nature of the Gospel dispensation have the privilege to pray to the Father of mercies, the third class, are those that have not only been begotten, but also born of God. That it is the duty of this class to pray to Almighty God, is acknowledged on all sides. And now as respects the first and third classes as above stated, we shall add no more as the existence of these classes of character is confessed by all parties. But it appears that the difficulty of acknowledgement, lies with some people in a middle class of character; they deny that the Testament acknowledges a third class of character. We shall therefore by the word of God endeavor to point out a middle class of characters, and which if it can be made to appear, those persons who deny this character, must be in an error. We have said that this middle class are such as have not only heard, but have also received, the testimony of the Gospel. At the day of Pentecost under the powerful preaching of the Apostles, a multitude, say three thousand, not only heard, but also received the testimony of God; the result was; they became alarmed at their state, and inquired of the Apostles 'what they must do?' He who can see no difference between this class, and those who reject the testimony of God, must be blind indeed: and can any person in his right mind suppose, that these three thousand who were so clearly convicted of the error of their ways, under the preaching of the Apostles, did not believe that **Jesus Christ** was the true Messiah. What was the

cause of their alarm, but the belief of the testimony of God, exhibited by the Apostles. They were therefore impregnated by the word of life, and inquired the way of deliverance. The question may be asked, Did they tell them to pray? The word is silent. Did they tell them not to pray? The word is silent. What is gained by the inquiry? Nothing. But is it contrary to the doctrine of Christ, for believing penitents to pray? No. We say, that for them to pray would be in accordance with the nature and genius of the Christian dispensation. And here we remark that it is believers and not unbelievers that will pray to God: consequently, all persons who desire to flee the wrath to come, and be found in peace with God, are such as believe in the Testament; for that very desire which they have for a change of state is the result of faith in the word of God. But as it has been so frequently declared in this book, we declare again that faith alone, or abstract from repentance and baptism, will save no man, and to say that none but the children of God have faith or are believers, would be to put faith after regeneration, unless they who say, as above stated, believe that a person can be a child of God before he is born of God. How very deceitful some people are in handling the word of God: for example, in speaking of the new birth they seldom on that subject quote the word of God in full; with them it is always "born of the spirit, born of the spirit," and they are seldom heard to say, "born of the water and of the spirit." Come let us be consistent, and not be afraid to quote the whole word of God in its connective order. It is a bad mark in any professor of religion, who will not face the whole word of God; but disconnect, and pass over it. I do not want that religion, that will not agree with the whole word of God, and of course not make me a free man in Christ Jesus. I would observe

that it is highly important for every person to study the whole word of God, for it is impossible for any person from reading only certain parts of the word, to form an accurate knowledge of the items in the order in which they are to be observed. It is owing to this way of reading the word of God, that we have faith-alone-men. They refer us to Acts xiv. 31, "Believe in the Lord Jesus Christ, and thou shalt be saved and thy house." And to Romans v. 1, "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ," &c. The blood-alone-men, will refer us to i. John i. 7. "And the blood of Jesus Christ his Son cleanseth us from all sin." See also Rev. vii. 14, &c. The grace-alone-men, harp upon the words: "By grace are ye saved, through faith; and not of yourselves, it is the gift of God. Not of works, lest any man should boast." Eph. ii, 8, 9. And upon the same grounds we could have praying-alone-men; see Rom. x. 13. And also baptism-alone-men; see Acts xxii, 16. i. Peter iii. 21. Thus every party endeavor to justify themselves, by the word in the way they have planned out to themselves, or which some of their leaders have devised for them; now all these parties are in extremes, and are guilty of adding to, or taking from the scriptures. You will recollect that we have apprised you of the great error of adding the word only, or alone to certain texts, and thus perverting the true sense of the word of God. The man whom God approves of, will unite, harmonize and obey the whole will of God. As it has been already plainly shown to the reader, that faith is before regeneration, and from which may be inferred, that a man can, and must believe before he can be born of God.

We shall now proceed with prayer, and as we treat of the subject we shall try and not lose sight of that middle class of characters. We say it is wrong (as has

been already declared) to discourage believing penitents from praying to God; we are much blamed because we oppose that course of procedure by encouraging all persons who desire to flee the wrath to come, to be engaged in prayer to the Lord Jesus Christ. The authors of the prayerless doctrine refer us to a great many testimonies as they suppose, collected principally from Paul's letters to the Churches; and such a perversion of the true sense and meaning of the Apostle's letters I have never met with. For example—those persons who teach that believing penitents may pray to God, &c., are those false Apostles, deceitful workers, &c., that our Apostle exposes in ii. Cor. xi. Upon a fair and candid investigation of the Apostle's letter, we must come to the conclusion that our Apostle is very much misrepresented, and made to say what he never intended to say. For those “false Apostles, &c., were Judaizing Christians, who mingled Judaism with Christianity and endeavored to bring the Corinthians under the bondage of the ceremonial law.” Thus it was for giving false instructions to the Church, and not for teaching poor sinners to pray to God—that such teachers merited the characters of false Apostles, &c. And again, a certain class of preachers amongst us are blamed for teaching sinners that they are not dead in trespasses and sins, &c. For my part I am unacquainted with such ministers; that is, I know of no ministers amongst us who teach the above doctrine. But in reply to the above charge, we acknowledge that the ministers of the church of Christ do teach, that the sinner though spiritually dead is capable of hearing the voice of the Son of God. And their authority for giving such instruction is derived from the word of God, for example: “Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear, (obey) shall

live." John v. 25. It is argued because the good book tells us that the ministration of the spirit is through faith that persons who desire the salvation of their souls, that is such as are in good earnest for the one thing needful, have no right to pray, because they cannot profess the remission of sins, prayer being a spiritual exercise, &c. We answer if prayer be a spiritual exercise, so are faith and repentance, and every person who has read, and can read the Testament, might know that faith and repentance are before the remission of sins. That is, those points must be complied with in order to the forgiveness of sins. Therefore this objection is easily passed over. Again, the church of Christ does not teach that a man may pray, be baptized; and show forth the Lord's death acceptably, without faith. And consequently she will not attempt to set her unbelieving hearers to work; it is more than the church can do, to get them to work or pray to God. What! to tell an infidel to pray? You might just as well call upon the devil to go to prayer. But to our hearers who acknowledge the gospel facts, (this you must recollect is that middle class of character,) we preach day and night, to prevail on them to work out their souls salvation with fear and trembling. The unbelievers are infidels or deists, they seldom give us their ears, and when they do, we prove to them that Jesus is the Christ, the Son of God, that he was crucified for our sins, and that he rose again for our justification. And as soon as those facts are believed, we teach them to obey the gospel, to repent and be baptized; and never once tell them, that it is not their privilege to pray. The true church of Christ, never did, nor ever will, forbid, or discourage persons from praying to God. How reasonable and all important, that the believing penitent should be engaged in humble prayer. It may be asked what shall he pray

for? We answer that this is best known to the penitent. Every one has his besetting sins, and the devil will not cease to tempt, and if possible, prevent the sinner's desertion from his ranks. Therefore, the poor penitent has cause enough to pray to Christ for assistance. Here we would observe that those who are on their way to the church, as well as those who are in the church, must pray according to the word of God. Now it would not be according to the word of God, for that man who is on the way of entering into a covenant with God, to pray to God for such blessings as He has only promised to those who are in the covenant of grace. This is a point that should be observed by us. I would also remark that relative to this middle class, we have mixed characters. Those who take the alarm and petition for mercy, and those that are careless and unconcerned. But inasmuch as salvation is only promised conditionally, they are considered one class of characters, until the condition of remission and acceptation with God, is fully complied with. So long as faith is inactive, it is dead; but when it is in man the principle of obedience, it is saving. To make this matter as plain to the reader as possible, we say that it is one thing to believe that Christ is the Saviour, and another thing to believe, or know, that he has saved us. How can we know that we are saved, that our sins are pardoned, when we have not complied with the conditions upon which salvation is promised. For men to say that they believe, or know, the forgiveness of their sins, before they have repented and entered into a covenant with God, is believing without the testimony of God. If they have any testimony at all for their faith, or knowledge, it must be human. And what is human testimony to satisfy the soul that God for Christ's sake has pardoned our sins? We must have better testimony than human,

yea, nothing short of divine, for the remission of our sins. So if we would have the testimony of the Testament for the remission of our sins, let us repent, and do the will of the Lord. That prayer is the privilege and bounden duty of all who desire to be saved by our Lord Jesus Christ, is very evident, from the express command of Jesus and his Apostles, and the many approved of examples in the written word of our Heavenly Father. For instance; Christ in his famous sermon on the Mount, has said: "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." Matt. vii. 7. Here we have a precept and a promise. We must ask, seek and knock; and the promise is, we shall have an audience and acceptance with God.

To limit and confine our Lord's sermon only to the church, or such as are born again, is the very height of presumption, and can by no means be reconciled with certain admonitions recommended in said sermon. It must be acknowledged, that the regenerated, have entered in at the straight gate, and are on the narrow way which leadeth unto eternal life. But in this sermon Christ exhorts to enter in at the straight gate, &c. Which exhortation or command must have reference to such as are not in the covenant with God. Yea, such as are standing idle, and have not entered into the vineyard of the Lord. That this sermon is not only addressed to the disciples of our Lord, but also to all that have an ear to hear, and a heart to understand, is very plain from that elegant similitude in the conclusion of it. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a

rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended and the floods came, and the wind blew and beat upon that house; and it fell and great was the fall of it." Matt. vii. 24—27. Now reader, is it not plainly stated in the above verses, that all without limitation, who have heard these sayings of the Master should, if they would be wise men, observe, that is do, the sayings of the Master. But if they prefer being fools, just let them stop at hearing, neglect prayer, &c., as some preachers teach.

We never teach people to work, before they know what to do. Knowing is before doing. But no sooner do they know their duty, than we tell them that they should go to work. Some people are so very liberal, that they think that Christ and the Holy Spirit must do all the work, and they put a right smooth face on their assertion, by telling the poor, believing souls who desire to be saved, that by praying, and endeavoring to do what Christ commanded to be done, they are establishing a righteousness of their own. The phrase "to establish their own righteousness," is taken from Paul's Epistle to the Romans, x.; v. 3. We here remark, that the Apostle in this place, has a reference to those Jews, who being ignorant, and also unwilling to submit themselves to the righteousness of God, as revealed in the gospel, through our Lord Jesus Christ, that is they were unwilling to submit to God's method for the justification of sinners, and contended for the righteousness of the law of Moses. "For Moses describeth the righteousness which is of the law; that the man which doth those things, shall live by them. But the righteousness which is of faith speaketh on this wise; Say not in thy heart who shall ascend into heaven? that is to bring Christ down from above:

who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith which we preach." Rom. x. 5—8. The reader will please peruse the whole chapter. From the above we learn, that the righteousness by faith cannot be obtained by the law of Moses; and that we need have no entanglement about God's method of saving sinners. For the way of acceptance with God, is clearly revealed in the gospel. That is the word of faith which we preach. We are to believe in the whole word of God, for the word of faith through which we are justified, has for its object God's method of saving sinners, which method must be complied with. And then we can plead Christ's meritorious righteousness, to answer the demand of the law: but we must also have a personal righteousness to answer the demands of the gospel. And in conclusion we remark, that it is plain that it is only such persons, as will not submit to the doctrine of Christ, but either try to save themselves by the law of Moses, or some other scheme than the plan revealed in the gospel, that become chargeable with self-righteousness. But the man who observes the means of the gospel, (prayer &c.,) those very items which Jesus Christ commanded, is not ignorant, but has a knowledge of the righteousness of God, or that righteousness of which God approves in the gospel of his dear Son. We therefore teach that the righteousness of God, is only attainable through the word, that is by hearing, believing, praying, repenting, and baptism. For the promises are to the obedient, and not to the disobedient.

In Luke xviii, we have two parables on the subject of prayer. First. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint, saying, There was in a city a judge, which feared

not God neither regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterwards he said within himself, though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth?" This parable was propounded for our encouragement in prayer. A duty which our blessed Saviour so frequently presseth upon us. Here we have in the parable an account of an unjust judge that was overcome by an importunate widow, to do her justice, by avenging her of her adversaries, contrary to his inclination. From whence our Saviour argues, that if importunity will prevail with a sinful man, to grant petitions offered to him, how much more prevalent will such importunity be with the infinitely good God, to relieve the necessities of such as devoutly implore his help? And the force of the argument lies thus: The judge in the parable was an inferior and subordinate judge, was an unrighteous and unjust judge, was a merciless and hard-hearted judge; and yet, upon her importunity, he avenged her; how much more will the sovereign and supreme Judge, the holy and righteous, the merciful and compassionate Judge of all the earth, hear and help his praying people, and be the just avenger of those that fear him. The poor widow has lost her husband and thus must plead her own cause, a fit emblem of the soul separated from God, by reason of transgression. And now being sorely pressed upon by her spiritual adversaries, she presents her case before the Supreme Judge of the uni-

verse, and thus prosecutes her suit with a determination not to withdraw until she has gained her point, knowing that her cause is a just one. She has long sat as a forlorn widow, but now she seeks protection, and thus by perseverance she is finally relieved of her adversaries, and how very applicable are the words of the Prophet (concerning the restoration of the Jews) to the poor soul that effects a return to God. "For thy Maker is thine husband, the Lord of Hosts is his name: and thy Redeemer the Holy one of Israel: The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit and as a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee." Isa. liv. 5—7. From the whole we learn, that the soul, assaulted by satan, may fly to Jesus for succor. Not only the elect, the covenanted people, but also the poor soul who desires to be betrothed to Jesus, may cry to God, as the widow to the judge. "Vehemeney and importunity are both helps and ornaments to prayer; they both fortify and beautify our prayers; they pierce the heavens, and offer a holy violence to God." Says Tertullian: "God delights in such importunity."

The second parable. "And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself. God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast saying, God be merciful to me a sinner.

I tell you this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

The design of this parable is to reprove and condemn the self-righteous Pharisees, and all others like unto them; who having a great opinion of themselves, despise others as being not fit to pray to God, &c. And secondly, to encourage humble, self-condemned sinners, to call upon God for mercy. Hence it is plainly shown to us, in this parable, that even sensible sinners, such as are not in covenant with God, yet having a true sense of their sinful condition, may pray to God to have mercy upon them, and find a gracious audience; whilst others who are in covenant with God, and thus make a profession of religion, may be rejected.

We have said, that it is according to the genius of this dispensation, for all persons who believe in Jesus Christ, to petition God Almighty to be merciful unto them, poor, miserable sinners. This dispensation is one of mercy. We have an illustration of this fact in the case of the penitent thief on the cross; who prayed to Jesus and said: "Lord remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." Luke xxiii. 42, 43.

Our brother Paul in his first letter to Timothy, second chapter, writes: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." The Apostle here gives a general exhortation to prayer, so that all persons who desire, may draw nigh to God in prayer, to divine acceptance, provided he proceeds according to the Apostle's admonition; "lifting up holy hands without wrath and doubting." But it is said, that none but those, that are in Christ, or regenerated.

can "lift up holy hands in prayer without wrath and doubting." Mere assertions are nothing; the above is straining the point too much; it is putting a false construction upon the text. If it be correct to limit and confine Christ's sermon, and the Epistles of the Apostles, only to the churches, where shall we find that gospel which Christ said should be preached to every creature? See Mark xvi. And what are we to teach all nations? Matt. xxviii.

By "lifting up holy hands," I understand that our prayers are to be holy; that is according to the will of God, united with faith and charity. To pray with doubting is opposed to faith. To pray in wrath is opposed to charity. And why cannot the sinner who is sin-sick, and desires to have his sins remitted, pray according to the will of God? "Lifting up holy hands without wrath and doubting." The professors of christianity are as liable to pray in wrath and doubting, as the poor sinner who desires to have all his sins washed away, according to the holy will of the Lord. It is both natural and spiritual for persons in distress to cry for help, and to whom should the poor sinner cry for mercy, but unto the Father of mercies? How reasonable, and according to the experience of the primitive converts when under a conviction of sin, to pray to God, to call upon Him for mercy. We will now place before the reader a few examples for his serious contemplation.

When Saul of Tarsus was under a keen and sensible conviction of sin, he prays. The word reads, "Behold he prayeth." Acts ix. 11: xxii. 16. Thus we learn from this narrative, that to be sincerely engaged in prayer, is a sure sign of a true conviction of, and a great desire to have sin pardoned. For no sooner than Ananias was told, that he, Saul prayeth, his fears vanished away, and immediately he appears before Saul, to deliver God's

word unto him. And Ananias said unto Saul, "why tarriest thou? Arise and be baptized and wash away thy sins, calling upon the name of the Lord."

From which we learn, that we are not to tarry too long in any one of the means, but to observe the whole plan of salvation, as appointed and commanded by the Saviour of man. And here I would also remark that in Saul we have another example of that middle class of character. And he that can discover no difference between Saul, a bloody prosecutor breathing threatenings and slaughter, and Saul an humble penitent upon his knees, breathing prayers and supplications, must be dull of perception indeed. The circumstance of Cornelius as recorded in the x chapter of the Acts of the Apostles, is another evidence that persons who are not in covenant, may pray to God acceptably. This was the state of Cornelius as respects the Gospel dispensation, and notwithstanding his being a proselyte of the gate which obliged him to observe the seven precepts of Noah, yet must he send for Peter who would tell him words whereby he and all his house could be saved, Acts xi, 14. Observe here, that before Cornelius was born of the water and of the spirit, he prayed to God always and God commends Cornelius for his conduct, and sends an angel to comfort him, and to tell him that his prayers and his alms are come up for a memorial before God. And reader, we must consider Cornelius as belonging to the middle class of character. If sinners who desire salvation have no right to pray to God, then did the Apostle Peter commit a great error in that he directed Simon, a man whom he declared to be in the gall of bitterness and in the bond of iniquity, to repent and pray to God, if perhaps the thought of his heart might be forgiven him. See Acts viii, 22. It is argued that this man Simon, was a believer; I do not dispute it; we

readily admit the fact for we read in verse 15: "Then Simon himself believed also." Though he was a believer, yet he was a notorious sinner; and Peter directs this believing sinner to pray God to pardon the thoughts of his heart. People who desire to be saved, must go to Jesus Christ for he is the only Saviour, the only physician of sin-sick souls: and to teach the penitent that he should not, or that it is contrary to the plan of salvation to go to Jesus Christ in humble prayer, is teaching what is false. No where in all the New Testament, from the beginning of Matthew, to the end of Revelation, do we read that Christ or the Apostles say that prayer is the exclusive privilege of those who are born of water and of the spirit.

Christ invites sinners to come unto him and assures them that he will not cast them out. "Come unto me all ye that labor and are heavy laden, and I will give you rest," Matt. xi, 28. "He that cometh unto me I will in no wise cast out," John vi. 37. And how reasonable that the patient should consult the Physician, yea, tell him all about his disease, When Christ says come, we should go; yea run at his call, and woe to that preacher, who when Christ says come, "will tell the people not to go." For a preacher to tell those persons who desire salvation that they are not fit, or that it does not become them to offer up prayer to God, and if they wish to be remembered before a throne of grace, they must call upon the preachers and other influential characters to do their praying for them, is one of the many ways to lord it over God's heritage. I have often wondered exceedingly, that people should be so blind as to suffer themselves to be priest-ridden. The above doctrine partakes so much of priestcraft, that he who cannot perceive it must be dull indeed.

We cheerfully acknowledge that it is the privilege of

the church to offer up prayers and supplications to God, as the Apostle Peter writes: "ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." i Peter ii, 5, a point which is not denied, why then multiply so much testimony to prove a point which is admitted on all sides? But let it be shown in the Testament, where Christ or the apostles do declare or teach, that none but such as have been born of the water and of the spirit, have the right and privilege to pray. And if that cannot be done the point should be yielded up. Oh! the thing is plain, the word of the Lord is opposed to the prayerless doctrine.

When Christ was in the flesh, many who were not his disciples, applied to him for mercy and for help, and he turned none away, but answered their prayers. We read of a blind Bartimeus who called upon Jesus for help. "Jesus thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.— And he casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, what wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus answered and said unto him, Go thy way, thy faith hath made thee whole. And immediately he received his sight and followed Jesus in the way." Mark x. 47—52. From the whole we learn that Bartimeus is a blind man, and when he is told that Jesus of Nazareth passeth by, (Luke xvii, 37.) he having faith in Jesus, embraceth the opportunity of calling upon him for mercy, and though he is persuaded to hold his peace, he cries a

great deal the more. No doubt he thought within himself that now is the time. I may never have another opportunity of saying Jesus thou Son of David have mercy upon me." "A true sense of want, will make the soul cry unto Christ with earnestness and importunity." He petitioneth for the mercy of healing, and Christ in answer to his petition restores to him his sight. Here it may be said, that it was only a temporal blessing which this man petitioned for, and which was granted unto him. We ask those persons who oppose the sinners praying to God, which is the worst blindness to man, a blind body or a blind soul. And is Christ more concerned for the body, than for the soul of man? We had better be temporarily blind, than spiritually blind. And if Christ condescended to grant the petition made in behalf of the body—how reasonable it is to suppose that he would much more grant those petitions made in behalf of the soul. We therefore encourage inquiring souls—to imitate blind Bartimeus in calling upon Christ—and though some may attempt to persuade them into silence, let them take occasion to cry more earnestly unto Jesus for mercy. Where the true Gospel is preached, Jesus passeth by, an opportunity is presented to perishing sinners to obtain salvation through the name of Jesus Christ.—We find in the history of our Lord, that his whole life was spent in doing good to the souls and bodies of the children of men. He was kind and very compassionate to all, both Jew and Gentile that called upon him for assistance. And is he not now the same compassionate Jesus that he ever was?—Is he not as willing now to hear the mourners cry, the voice of distress, as he was when in the flesh?—Oh! Yes! he is still the sinner's friend; though exalted high, his heart is still the same, and melts at human wo: Therefore, all who feel their need of a Saviour, and desire deliverance, may take en-

couragement from the carriage of the Holy Jesus, when in the flesh, towards sinners; and also from the promises of the Testament, to approach a throne of mercy for divine acceptance. And reader, for your further encouragement in this holy exercise, think of the Greek or Syrophenician woman, this woman of Canaan's devoted race, with what earnestness and zeal, with what faith and holy perseverance, she urges her case in behalf of her distressed daughter. She knew that there was virtue and power enough in Jesus, to cast forth the devil out of her daughter; therefore strong in faith, she prosecutes her cause with a determination not to be baffled, until by her importunity she gains her plea. For example, this poor, distressed woman, calls upon the Holy Jesus, "saying, Have mercy on me O! Lord, thou Son of David: my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came, and besought him, saying, Send her away; for she crieth after us." See Matt. xv. 21—28. O! how strange, how discouraging, "that a miserable suppliant should cry and sue, whilst the God of mercy is speechless."—"But he answered her not a word." And when he doth answer, he gives no comfort, no encouragement to expect the desired favor from his hand. "But he answered and said, I am not sent but unto the lost sheep of the house of Israel." "It was a common saying among the Jews, that the nations of the world were likened unto dogs, whereas they were God's sons and daughters."—And how astonishing! this poor woman, notwithstanding the silence and denial of the blessed Saviour, "worshipped him, saying, Lord help me." Oh! how affecting. "She worshipped him, but continued her suit—"Lord help me." But what answer doth she now receive? "It is not meet, (saith Jesus) to take the children's bread and to cast it to dogs." Here we might suppose the matter would

end, and this sorrowful woman despair of obtaining relief, but astonishing to hear, notwithstanding this harsh repulse, she still begs for mercy, and though she is called a dog, she is content to take the dogs place; not to sit at the table, but to creep under it, and receive the crumbs of mercy which fall from it. "And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from the master's table." Now the battle is won: the faith and importunity of this good woman are too great, too powerful, to be withstood any longer, the prevalency which moved the heart of the blessed Jesus to exclaim, "O! woman great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Here we observe that though we may pray long, and tarry long for mercy, yet shall our prayer be crowned, and the hand of faith which knocked so repeatedly at the door of heaven be heard and opened unto us. Reader do you possess an evil spirit, or have you a son or a daughter vexed with an evil spirit? O! be persuaded to take pattern by the above humble suppliant, and go to Jesus and beg him to have mercy upon you, and though you may not be in covenant with him, and though you may be a sinner, yet inasmuch as you desire to be dispossessed of the evil spirit, you may take encouragement from the above example of faith and importunity, to take your stand at the footstool of sovereign mercy, never to despair until the blessing is obtained. But here we wish it to be borne in memory, that we do not mean that in prayer alone, the candidate for baptism can obtain the forgiveness of sins, but that he should be earnestly engaged with God in opposition to that which may oppose him, in a sincere renunciation of sin, and a speedy union with the church in baptism.

We say that of the two, we have more assurance to believe that the three thousand who were added to the

church on Pentecost, did pray, than that they did not, between the answer they received to their question, and their baptism.

CHAPTER III.

OBSERVATIONS ON THE PRESENT STATE OF THE WORLD, CORRUPTED CHRISTENDOM, AND THE TRUE CHURCH OF CHRIST.

THE World will soon be six thousand years old. We do not pretend to know its precise age, but are rather inclined to the opinion that the true age of the world is lost; for in all the calculations, which have come under our notice, we discover that in some instances they are compelled to conjecture the age, &c. Therefore, we should not be so positive in our assertions respecting the age of the world. Now from what we have stated we do not wish to be understood, that we cannot know within thirty, fifty, or one hundred years of its age. The nations of the earth (with some few exceptions) are at peace with one another, and there is no likelihood of much shedding of blood for the next few years to come. This is something very remarkable in the history of the world. What wars and rumors of wars have agitated our world, and what floods of human blood have drenched the earth in by-gone centuries. Never, perhaps, has there been as little human blood shed in the same length of time. This we acknowledge has been a great blessing to the human family, and we remark that we have had, in a general way, such an abundance of the necessities of life that our world has become a stranger to famine. When we examine history on the subject of famines, how common and distressing were they to the

human family in ancient times. As respects pestilences, we observe that death mounted upon the pale horse, is still travelling among the nations, tarrying a little longer in some places than others; and thus without respect of persons, sex, or age, is sweeping the children of men from the earth. Oh, what thousands of human beings every year go into eternity! Reader, only reflect what multitudes of human bodies from Adam down to the present time, are now sleeping in the earth; and again the souls that once inhabited these bodies—where are they? They are not in the grave, but either in paradise or hell. That is, those who are owned and approved of by our Heavenly Father, are in paradise, and those who are disowned and disapproved of by the Almighty, are in hell. The lives of the children of men have been so greatly shortened, that it is but a rare thing, for people to arrive at the age of four score years.

Our world has not been exempted from earthquakes, but neither have they been as common and as universal as in ancient times; they have been principally confined to certain parts of the earth. And now, dear reader, that there will be a renewal of these calamities and judgments upon the earth, is a subject of prophecy. Therefore, read and meditate, upon the prophecies of the Bible and Testament. May the Lord God Almighty give you wisdom. And oh! that you might have a willing mind to be counseled and to be governed by the will of the Almighty.

At this time there appears to be a great struggle in the human breast, and powerful efforts are made for the improvement of the mind (as it is termed.) of man, and also for that of the earth. Means are continually appropriated for the advancement of these objects. Here we have an allusion to human wisdom, *human* skill and ingenuity, for the gratification of the carnal man. Our

world is very proud ; we have a manifestation of the fact, in its gaudy show, and the powerful grasp which is made after honors, riches and pleasures. Notwithstanding the nations have buried the tomahawk and are on amicable terms with one another, they are in other respects very sinful ; but the limits of our essay forbid us to particularize, we must hasten on to those other points to be noticed by us. The devil, that great enemy of the human family, is very artful, and so very deceitful in his dark assaults upon the human heart, that he cannot be detected but by the light of the Gospel of our Lord Jesus Christ. Therefore worldly wisdom is not sufficient to give us true conceptions of God, and of that holy course to be pursued by the creature, in order to the enjoyment of God. "For it is written (saith Paul) I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." i Cor. i, 19--21. It is a stubborn fact, that human nature in a general way is too depraved to bear and receive, worldly honors and worldly wisdom, and not be exalted, and excited to look down upon the doctrine of the cross, with contempt. In a general way, the course of this world is contrary and opposed to the holy doctrine of our Lord Jesus Christ; and what a diversity of character we have in human nature. Some covet honor, and so great is this passion in them that they will even risk their lives for it. What vanity! Others covet riches, they will expose themselves in many ways for the accomplishment of their object. What folly! As though worldly honors and wealth could satisfy the immortal mind.

And we repeat, what folly it is, to be so much inclined after the things of this world, for at the farthest, as it has been already intimated, we are short-lived creatures, and only have a few days allotted us to stay in this world, and then let our state be as it may, go into boundless eternity. Yes! that gloomy hour will eventually overtake the sinner, and lay his head low in the grave, and his soul big with all the cares and vanities of a wicked life, enter the dark regions of the other world. The devil in many parts of the world has put on the garb of religion. It is all one to him in what way he can accomplish his ends, and thus he finds it necessary to assume the office of Minister, and from the sacred desk (as it is termed,) deal out his poison to the people. I suppose the devil has done more injury in this way, than in any other. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed, as the ministers of righteousness; whose end shall be according to their works." ii Cor. xi. 13—15. Thus can Satan transform himself into an angel of light, for the purpose of counterfeiting the religion of Jesus Christ. He has his ministers, who are all very active in his service, and I can assure the reader, that it is with a trembling hand and a sorrowful heart, that I enter upon an investigation of our so called, christendom, and testify against her desolations and corruptions. But who am I, and what can I say upon this alarming subject, that will be noticed and received by those interested? But as David said to his brother "is there not a cause?" i Sam. xvii. 29. I will therefore in the name of my Master, draw the bow at a venture—O! what a dark gloomy state, or aspect of things, presents itself for our contemplation. 1st. The cor-

ruptions in christendom. And who but he whose conscience is seared with a hot iron, or spiritually intoxicated, cannot see that there has been a general falling away and apostatizing from the true worship and service of Almighty God. Now this state of things has been plainly foretold by the Apostles: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way: And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan, with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ii Thes. ii.; v. 3—12. From the above we learn that the mystery of iniquity is almost as old as the revelation of the mystery of godliness. No, sooner did Christ set up his kingdom in the world, than the devil set up his post in opposition to Christ and his doctrine. Here we have the mystery of iniquity, and in Revelation. Mystery, Babylon the great, both having an allusion, and pointing to the false church or anti-christianity. It is worthy of attention

that the instrumental means for the support and great power of anti-christ in the world, are viz. "with all power, and signs, and lying wonders." "There is such a proneness in the mind and nature of man, to imbibe error when once vented." Which fact we have verified in the spread, and wonderful increase of the false church. "And all the world wondered after the beast." In Revelation we have the character of the false church exemplified under the figure of a beast and a woman. The beast with seven heads and ten horns, and the beast with two horns, (see Rev. x. iii.) and the beast upon which the woman was seated, (Rev. xvii.) are one and the same cruel power, exercised at different times by the false church; and the features and complexion of the beast, denote the character and condition of the false church. Now the false church, since the days of the Apostles, has assumed a diversity of character; for example, she at one time resembles a beast rising up out of the sea, having seven heads and ten horns, &c., a very frightful beast indeed, a dead enemy to the true church, or such as are disposed to worship and serve Almighty God, according to his holy will. The word tells us that this beast was like unto a leopard, spotted, which shows that the false church is of a diversified character. "And his feet were as the feet of a bear," strong and fierce, to trample under foot the pure doctrine, and despise the humble followers of Christ. "And his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority." Rev. xiii. 2. That is terrible, and we learn from what source the false church receives power and authority, to deceive by strong delusion, to hurt the soul and destroy the body; viz. the dragon, that is, the devil. And again, the state of the false church is set forth under the figure of "a beast coming up out of the earth, having two horns like

a lamb, and he spake as a dragon." From which we are instructed that the false church at times will assume a mild character and pretend to much lenity, and thereby deceive many; yet it is said, "he spake as a dragon," that is, she takes vengeance, and persecutes those who will not sanction her proceedings. The reader must bear in memory that the false church may be of one character for a number of years; at times cruel, and at other times mild, which appears to be now, and has been for a long time, the character of the false church. But the time is not far distant when she will again assume a wrathful and a very cruel character. Nothing will incense and arouse the false church sooner than a public exhibition and exposure of her corrupt principles. This is what she cannot endure, and this has always been a trait in her character, but she may not have the power at all times, and in every part of the world, to execute her decrees upon those who oppose her corrupt measures. She has sore eyes, therefore she cannot endure the light, nothing will torment her so much as the pure light of the gospel.

We have a full view of the false church, and of the means used to ensnare her visitors, in Rev. xvii. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication, so he carried me away in the spirit into the wilderness: And I saw a woman sit on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in

in her hand full of abominations and filthiness of her fornication : And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration." The great whore sitteth upon many waters : by the great whore, we understand the false church : and by many waters, multitudes of people, from which we learn what influence and power the false church has over the people, and multitudes, and nations, and tongues ; and that the kings of the earth colleague, and commit fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication. John is carried by the Spirit into the wilderness, where is shown the false church under the emblem of a harlot riding on a scarlet colored beast full of names of blasphemies having a golden cup in her hand, full of abominations and filthiness of her fornication. Behold the great prostitute decked with gold, and precious stones, and pearls ; having a golden cup in her hand.

Here we have a representation of the false church in her splendor ; how beautiful to the carnal mind, how enticing, &c. "Full of names of blasphemy," by which is to be understood the many departments or sects in Mystic Babylon, and the power or authority each party has assumed to enact laws, creeds, or disciplines for its own church, and to nulify such laws and institutions in the doctrine of Christ and his Apostles as it may think proper. Now there are many faiths, many Lords, many baptisms in the false church ; and this assumption is blasphemy ; for by it the power and authority of the holy Jesus are opposed. The scarlet colored beast, is interpreted a cruel, temporal power at the control of the false church : the scarlet color denotes, bloody times, the true

church bleeds ; she suffers. Here in this place let me tell you the true church never persecutes, but she will suffer. The false church presents a golden cup to her visitors, from which we understand the means used by the false church to charm, fascinate, and finally intoxicate the mind and heart of her visitors : those ends being gained she easily draws them to her body and causes them to commit spiritual fornication. That is, to forsake or depart from, and to oppose the true worship and service of the true and living God. And thus by her mournful singing, and affecting appeals to her visitors to take a sip from the golden cup, she at length prevails ; they take a sip and are charmed, next a draught, and thus by sipping and drinking a few times, they become drunken and now their state is ten times worse than before they tasted the wine of her fornication ; there is this difference, they were once sober, and were reasonable, but now they are drunk, and are unreasonable, easily provoked, their case is almost a hopeless one. It has been remarked by a certain writer, that “ the natural effects of common drunkenness are, error in judgment, and courage in maintaing. Is not this justly applicable to the the spiritual drunkards ? And much of what is palmed on the world for contending earnestly for the faith once delivered to the saints, is nothing but the ebullitions of spiritual drunkenness. Rant and turmoil, vociferation and conversions of the blood, supercede the humility, the piety, the unaffected devotion, prescribed by the meek and lowly Saviour of sinners.”—McCorkle.

It is nothing uncommon for the false church to send females both old and young among her visitors, thinking that they by their sobs, and cries, and mournful entreaties, might prevail on them to come up to the converting bench, or some other scheme of their invention. Now the advice of the true church of Christ, to those persons

who have no fixed principles, and are ignorant of the doctrine of the New Testament, is, to shun her company, reject every invitation to her parties. And we most sincerely believe that no one can, from hearing the ministers of the false church, arrive at a true understanding of the doctrine of Christ, for in a general way they do not preach his doctrine; in fact they are opposed to the true gospel, and consequently the greater part of their preaching is a burlesque on the gospel. We shall now in a brief manner, notice the label on the forehead of this famous, but splendid harlot. "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." "Mystery," hidden or concealed; the word does not mean something which cannot nor ever will be made known. "Babylon," means confusion in the false church. This is a great mystery to many. How hard to understand, that there should be so many divisions and sects in christendom, all professing to be under the government of the New Testament, and yet all having a different worship and service. If this be not the Babylon of the Testament, then I am ignorant of the term. "Mother of Harlots," this has a reference to the originality of the false church, out of which have sprung so many divisions, &c. "The abominations of the earth," a false and polluted christendom, &c. That divisions in christendom are contrary to the spirit and letter of the gospel, is very evident. For example, the words of Christ in his high priestly prayer, "That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." John xvii. 21. The above is a swift witness against a divided christendom. And again the master hath said, that "if a kingdom be divided against itself that kingdom cannot stand. And if a house be divided against itself, that house cannot stand."

Mark iii. 24, 25. That divisions in the kingdom of Christ, or in the house of God, cannot possibly exist for any great length of time, and are in opposition to the very spirit of christianity, may be plainly inferred from the above similitude. We learn from the apostolic letters, that whenever schisms, or divisions made their appearance in any of the churches, that the Apostles labored to bring about a union, and have matters adjusted upon gospel terms. For instance, when the church of Corinth had erred on this head, the Apostle Paul proposed the question to them, "is Christ divided?" and gave them the solemn admonition, "Now I beseech you by the name of the Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same judgment." i Cor. i. Divisions among the professors of the religion of Christ are a great scandal to christianity. Our brother Paul thus writes to the Ephesians, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called with all lowliness, and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv. i. 3. From the above we learn, the bounden duty of the professors of christianity, to endeavor to preserve the unity of the Spirit, which can only be done by a unity of faith and doctrine, &c. That the present divisions and corruptions in christendom are a subject of prophecy, we need only open the Testament, and there we have a prediction of this dreadful state of things. "For I know this that after my departure shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch and remember, that by the space of three years

I ceased not to warn every one night and day with tears." Acts xx. 29, 31. As the limits of this essay will not admit of an extensive investigation of the subjects to be treated of, we can but touch and not tarry. We know that the above subject is a very delicate one; the sects are so corrupt that they cannot bear to be told of their condition. We here state that to call all good, and of course not to question the opinions, or creeds of the different denominations, is the spirit that is approved of by Babylon and others. And here we remark before we proceed further, that we do not think, or believe, that it is right to fall out or force our views of the gospel upon our fellow creature. Every man should be left to the freedom of his own will, but to reason in a loving manner, on any point touching the salvation of the soul, I contend is the duty of every well-wisher of souls. If I believe that my fellow-creature is in an error, admitting it to be only in one point, should I not apprise him of the fact? It certainly would be my duty to do so. But the common opinion now is, that it is wrong to say the least word against any of the doctrines of the different sects, however wrong they may be. This spirit prevailed in those days when so many of the faithful witnesses of Jesus had to seal their testimony with their own blood. Had they acknowledged that those sects by whom their blood was shed, was right, and said nothing to the contrary, they would not have been dealt with in the manner they were. But they exposed the corruptions of the age, and by so doing they were put to death, If I am a free man in Christ Jesus, and live in a free country, what need I fear what men may say about my views of the gospel? If they can show me wherein I am wrong, as a lover of truth, I should immediately renounce my errors and receive their instructions with thankfulness. It argues that those

persons who are so much opposed to an investigation of the principles of the sects, are themselves badly founded; the secret opinion (no doubt) of their state is with them, I am wrong, I know I am, just let me alone, and I will let you alone. Every genuine disciple of Jesus, will at all times be disposed to renounce error, and acknowledge and receive the truth, this is certainly a true mark of an honest man. Jesus hath said, "If the truth make you free, you shall be free indeed."—John 8. And it certainly is our privilege to be free men in Christ Jesus, and if so, we shall not fear to have our views of the gospel thoroughly investigated. It argues that all those persons who are unwilling or opposed to having their views of the doctrine of Jesus Christ examined into are not free men, but still are in bondage either to the flesh, world, or devil, and probably to all three. But we need not be so much surprised at the unwillingness of the false church, under the pretence or covert of peace, to have her principles tried by the word of God, for the Apostle gives us plainly to understand, that when Christ shall come, the general saying among the people will be, "peace and safety." See i. Thess. v. Which saying will be in reference to the state of the false church. When Pilate and Herod made friends, they crucified Christ. Thus when Mystery, Babylon, shall unite her forces together, she will make war against the true church, that is, those who "keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii. 17. Here we remark that the sects have long been struggling for the mastery and it is now made manifest, (as respects America) that none can succeed, their jealousy will be subsided, and no doubt a great and mighty struggle will be made to unite them all under one head. And they will no doubt be successful in bringing about a union, (if not under one creed) of one mind, to perse-

cute unto death the true church of Christ. In those days woe be to the man who will say ought against the principles of this horned beast, for in those days he will have power to cause that as many as would not worship the image of the beast should be killed. Rev. xiii. 15. And from what source will the false church obtain power to persecute and kill the people of God? We answer from the civil government, the same source from whom the Jews obtained power to crucify Christ. In those times there will be a union of Church and State. At this time we have great, and honest hearted men, at the head of government, who by no means would give their vote to suppress the rights of speech, and of the press, to trample under foot the rights of God and man. But a certain majority of the votes of these United States, can make a change in these matters; nevertheless the people of God have one consolation, the time is near at hand when the angel of the covenant, Jehovah, the Lord Jesus Christ, will come to plead his people's cause, and consign his enemies to that punishment which they have merited by their wicked deeds. I must here remark that filthy lucre, is the principle of action in the apostate church, which is a plain proof of a corrupted christendom. From this corrupting principle, filthy lucre, every reflecting man might know, that those sects which are everlastingly begging money from the public, belong to the false church; and it requires so much money to support their ministers, that they are necessitated to license beggars to travel throughout the land, to beg for them, and these beggars must also be supported; so we repeat it requires an immense sum of money, to support and pay their hirelings. We are far from believing that it would be wrong to beg money for the poor and needy of the land; here we allude to poor widows, orphans, preachers, &c. But to beg money just for one

class of people—preachers—and that under the presence of supporting the gospel, is one among the greatest impositions, that was ever passed upon man. This traffic will not come to an end until Babylon is fallen. See Revelation xviii. The false teachers if not directly do indirectly claim the people as their stock in trade, whom they attend unto, for their own temporal advantage, and thus the people are traded upon, as a rich or poor congregation; as a speculator of the world, would upon a rich or poor plantation. And this all agrees with the words of the Apostle: “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of, And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.” ii. Peter ii. 1, 3. Reader, is it not something remarkable in the history of the church, that the devil should have succeeded in causing the dispensations of God to man, to become corrupted? The first dispensation was committed to Adam, or the Patriarchs, and in a short time became wonderfully corrupted, and remained so about two thousand years. God Almighty caused a great flood to inundate and destroy the whole world, Noah and those with him in the ark excepted. The second dispensation was committed unto Abraham and his seed, the Jews: the reader well knows, that that one was also wonderfully abused and that it also lasted about two thousand years, and was succeeded by another, the third, the christian dispensation. This was committed unto the Gentiles, and astonishing to declare,

that like unto the former, it is also corrupted, and judging by the former, it will soon be closed, and make way for the fourth and last; the Millenium dispensation. It is worthy to be observed, that however corrupted those dispensations may have been, God still had a remnant that observed his will and thus were mercifully preserved from the wide spreading contagion, during the continuation of these dispensations. For example, in the first dispensation, there were an Abel, an Enoch, a Noah, &c.; and we find that at the close of the second, there were a few to be found who were faithful to God, viz: Zechariah, Joseph, Simeon, Anna, &c. The remnant of true worshippers was very small, compared to the false worshippers of God: and as it was under the former, so is it now, and will be at the close of the christian dispensation. This may appear somewhat incredible to one who is under the impression that the christianity of Babylon is the christianity of the Testament.

Now dear reader we will give you a description of the true church of God; and although this dispensation has been greatly perverted by the main body of christendom, yet hath God a church on earth. "Lo! (saith Christ,) I am with you always, even unto the end of the world, Amen." Mat. xxviii, 20. "And upon this rock I will build my church and the gates of hell shall not prevail against it." Matt. xvi, 18. The church of God is a congregation of believers in Christ Jesus; and how may she be known? Answer; by her profession and general character.

First—Her profession: she acknowledges but one head; the Lord Jesus Christ: she acknowledges but one law book; the Testament. She believes that all the members are obliged to observe all the laws and ordinances of the one law book. The members consider themselves as belonging to one family: they are all brothers and sis-

ters; and as such feel, and know themselves to be bound under the strongest ties to love one another; and if required, to lay down their lives for their brethren consequently, if one member rejoice, all rejoice, if one member weep, all weep. The true church is opposed to high things; that is, every thing that has a tendency to exalt the carnal mind; therefore, the members are taught not to mind, but reject high things, (Romans xii, 16) and that they should be as uniform in their manners and customs, as possible, and those manners and customs to be in harmony with the doctrine of the cross: that their souls, and bodies, and all that appertains unto them, might be brought under subjection to the doctrine of Christ. Our Master hath said; "my kingdom is not of this world," John xviii, 36, therefore none of her members seek nor hold an office under the civil government. And as the church acknowledges only one Master, therefore her ministers are her servants and not her masters: and they, her ministers are all of her own choice, and that they should be ensamples to the flock: consequently, their outward deportment must correspond with the doctrine they promulgate. The church never will approve a member, who endeavors to thrust himself into the ministry. In her council meetings, her ministers or helpers, commonly called visiting brethren, merely lay before the church the business to be transacted, and then have no more power than the private members. The ministers of the true church are not hirelings: it is the love of God; and not filthy lucre, that constrains them to preach the Gospel. The true ministers never beg money for themselves, they always beg for the poor members of the church. The church will always see that her poor ministers, as well as other poor members are provided for; that none suffer for the necessities of life. To that end and for that purpose there should be a treasury in every church.

Secondly, Her general character. To be strictly honest in all her dealings with all men : to speak the truth upon all occasions : to sue no person at law : not to resist evil, but to suffer : to do unto all men, as we would wish them to do unto us : love our enemies, consequently the members do not learn to muster nor go to war : to pay tribute to whom tribute is due. In testimony to the above, Alex. Mack writes in his book, page 62. "Instructions of this kind Paul has given to the faithful, Rom. xii. 7, that every soul shall be subject for the Lord's sake, to human regulations, made by their rulers ; and render them tribute, custom, fear, and honor : for all magistrates are ordained by God to punish evil-doers and defend the good in such manner as to correspond with the will of God. In such of their subjects, therefore, they should take great delight, especially if they walk in the fear of God, suffer among themselves no public transgressors, and give their rulers their dues, as well as the Lord : for the Lord hath promised a time when kings shall be the nursing fathers of his people, and queens their nursing mothers." Is. ix. 16.

It was "in the year 1729, that a number of the society" or church of Christ, professing the above principles, "emigrated from different parts of Germany and Holland, to North America, where persecuted virtue found an asylum under the government of William Penn.—The emigrants settled first at Germantown, a small village about six miles north of Philadelphia, where they soon formed themselves into a society which through the kind providence of God, continues unto this day," *Mack*. Now we would just observe (as it might be expected) that we do not intend to copy after certain sects in stating the spread and increase of the church in America. We praise thy name oh ! God for the preservation of thy Zion from the Spirit of apostacy, a defection and departure from the genuine principles of christianity.

My brethren, you heard the word of God, you repented and believed the Gospel, and upon your confession of faith, and renunciation of the sinful practices of the world, the lust of the flesh and the devil, and vowing allegiance to Jesus, to obey him in all his requisitions, you were then baptized into the death of Jesus Christ for the remission of your sins, and thus being born of the water and of the spirit, you became the children of God, heirs of the promises of the new covenant. Oh ! what a high and honorable state is yours ; the dignity of the sons of God. Well might the Apostle John, express so much amazement at the high privilege of the children of God. “ Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, therefore the world knoweth us not, because it knew him not.” i John iii, 1. At the time of your baptism you solemnly vowed allegiance unto king Jesus, that you would obey him in all things, and you will recollect, brethren, that you enlisted during the war, that is for life ; so you are not of the world, but soldiers of the cross, candidates for an immortal, or never fading crown of glory. And that you may make your calling and election sure, you must carry out your baptismal engagements. The commands of the captain of your soul’s salvation, must be punctually observed. There must be no shifting or shuffling in the ranks of our Lord Jesus Christ, but a steady and determined mind to resist sin, and by the favor of God to overcome the world, the flesh and the devil. My brethren you have great cause to be thankful to Almighty God, for the knowledge you have of the doctrine of Christ, and in that you did from the heart obey the first principles of the Gospel, and are now members of the true church. You now enjoy (or at least it is your privilege.) a present salvation. And to you it is said “ work out your own salvation with fear

and trembling." Phil. ii. 12. The future as well as the present salvation, is only promised conditionally ; for example : " He that endureth to the end shall be saved." Matt. x. 22. " And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. v. 9. Mark the words " eternal salvation," again, " Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10. And that the will of God may be complied with, you will have to attend to that important injunction of the Saviour, viz: " And what I say unto you I say unto all, Watch." Mark xiii, 37. The important duty of watching will be apparent when we take into consideration the character of that subtil enemy we have to contend with. " But I fear" (saith Paul to the Corinthians) " lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2d. Cor. xi, 3. It will be necessary to watch, or guard, against every temptation to disobey the word of God. The devil seldom if ever, tempts the believer at the first, directly to disobey or reject the word of God, but he does it indirectly, and that only by degrees, or steps. For example he will tempt people and get them to believe that a part of the doctrine of Christ is not essential to salvation. Yes, this is the great bait that the devil has thrown out to the people in these latter days, and lamentable that we have it to say, that the devil has ensnared the majority of our so called christendom with this bait. It is fashionable and goes down right well with the people, to hear the preacher read off his chapter of nonessentials to his audience, viz. Baptism, the laying on or imposition of hands, the salutation of the kiss, non-conformity to the world in all those maxims which exalt the carnal mind in man, feet washing, the anointing the sick with oil, in the name of the Lord. &c

&c. This my brethren is antichrist; we know it by God's measuring reed, (the word of God,) which has been put into our hands. And it is your duty, and you know doubt will find it necessary, in these times of epidemical degeneracy, and universal apostacy, frequently to make a very close application of that rule. For it is only that worship and service, that is measurable, and will square by the word of God, that will be accepted of by our Heavenly Father. Some people are so blind as to think that any way a man believes, is right; as if faith were the judge, or criterion by which to be governed. "I believe so, therefore it must be so." And very many have made feelings the criterion by which to judge. "I feel so, therefore it must be so." Faith and feelings are not the criterions by which to judge ourselves. The word of God is the standard, the only infallible rule to judge by, and to know how matters stand betwixt us and our Creator. "Could you make a Jew believe he was persecuting, condemning, and shedding innocent blood, when crucifying the Lord of Glory? Oh no! he was doing God service. He had the same criterion to judge by, which men have now-a-days,—the scrutiny of their own feelings, a consciousness of being right. This thing of testing right and wrong by feeling, and by conscience, has been the cause of boundless human misery. The persecuting Christian, Turk, or Jew, judges by the same rule all, alike pious, confident and right: Feeling is the most uncertain rule by which right and wrong were ever tried. It will forever change or differ, as there is a difference in education." *McCorkle*. How strange, surpassingly strange, that Baptism, salutation of the kiss, feet washing, &c. &c., Christ's own appointments, should be considered not essential to salvation, whilst an anxious seat, or mourners bench, and other means of man's appointment, should be considered so very essential to

salvation. I exhort by the streaming blood of the cross, not to suffer yourselves to be imposed upon by a spirit of error. Take the advice of a brother, of one who is fully apprised of the prevalency of antichrist, to take a firm stand, and not swerve in the least, from the holy doctrine of the cross. God has put it in your power to resist the devil ; therefore I beseech you to stand firm, and not to give way, or fall, in the hour of darkness and temptation. The world is full of professors of religion, but Oh ! my God, how few do live the life of the Son of God, in a state of self-denial forsaking the pleasures of this wicked world, for the name of Jesus Christ. Nevertheless God hath not left himself without a witness ; there are a number yet in the world who stand up for his name, and bear witness to his truth. My brethren you are not ignorant of the man of sin, that anti-christian worship in our world, and the foundation upon which the false temple and false altar have been erected, viz :—filthy lucre. For instance ; let the people withhold their money, and I will venture to say that the power which turns this great machine will cease to operate.

My brethren you know the true altar, and what kind of sacrifice must be offered upon that altar, therefore let us be cautious, and guard against wild or strange fire, let me remind you of the presumptuous disobedience of Nadab and Abihu. “ And Nadab and Abihu, the sons of Aaron took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord.” Lev. x. 1, 2. Now to the transgression—“ and offered strange fire before the Lord.” They took common fire instead of consecrated fire from the altar of burnt offerings. No doubt, but they reasoned thus upon the subject—why so particular—will not fire

from under the peace-offerings, or from any other place, answer the same purpose as fire from the altar of burnt offerings.

Reader, it is to be feared, that to offer strange fire before the Lord, (that is, not to worship and serve God according to his word but the imagination of the mind,) is the great besetting sin, of our so called christendom.

I need not write for your instruction on this head, but merely to stir up your pure minds by way of remembrance. The eye of the world is upon you, and can see no form nor comeliness in your outward man. The false church will despise us on account of our profession, in fact we are a despised company. But brethren be not discouraged, rather rejoice in it that you are not of the world. You will recollect the words of our brother Paul to the Corinthians, when he reminds them of their calling: "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:" i Cor. i. 26. It is a rare thing that we see or hear, of the great ones of the world embracing the doctrine of the cross as held forth in the word of God, by the true church of Christ. That it has become fashionable for the wise and the noble of the world, to embrace the christianity of Mystic Babylon, is readily acknowledged on our part, but the christianity of Babylon, and the christianity of the New Testament, are two kinds of religion. The one will allow its votaries or professors, to live in all the pomp and splendor of the world, &c. The other requires a renunciation of the pomp and splendor of the world, &c. Whilst men cleave to the world, and conform to its allurements, their religion is vain, they cannot be members of the true Church of Christ. For when we examine the Testament, we find that the first Christians were a separate and distinct

people from the world, they were accounted fools, &c., no doubt, because they denied themselves the pleasures of the world, and lived as it were a retired life from the world. Brethren it ill becomes a disciple of the lowly Jesus, to wear gay clothing, or to have any thing that betrays, or operates against his state of pilgrimage. Let your raiment be plain and simple, and let us be as uniform in these matters as we possibly can.

Brethren, recollect we are pilgrims, not children of this world, let us therefore, live like pilgrims. Now it does not look pilgrim like, to build fine and costly houses, and to have costly and unnecessary furniture in our dwelling houses, and should stern necessity prompt us to build meeting houses for the worship and service of Almighty God, let us guard against temptation, lest we be induced to copy after a corrupt and proud christendom, but let our meeting house comport with our profession; let it be plain and simple, let nothing unnecessary, such as grand pulpits, and towering steeples, &c., be attached to those buildings. You know that high and ornamented pulpits, and towering steeples, indicate pride, and pride cannot be blended with the pure worship and service of God. I am aware of the construction that a proud christendom will put upon the above remarks, viz. ignorance, or weakness. My prayer to God is, that we might be preserved in such a state of ignorance, or weakness. It is the will of God that we should be simple concerning evil. (Rom. xvi. 19.) And what we do, should be done in simplicity. (Rom. xii. 8. Cor. i. 12.) A pilgrim's life is a suffering one; our calling subjects us to sufferings. Oh! reflect, my brethren, in how many places in the gospel we are exhorted to endure hardships, and trials under our banner, stained with the blood of our king; then as valiant soldiers of the cross, let us go on conquering and to conquer, until all our spiritual enemies

be subdued. It is not enough that we confess with our mouths that we are strangers and pilgrims on earth, (Heb. xi. 13.) but that we evidence our profession in our life and conversation, that this world is our pilgrimage and heaven our home and proper country. Oh! that we could with the poet say,

“On Jordan’s stormy banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”

The Apostle admonishes to abstain from fleshly lusts. “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” i Pet. ii. 11. Inasmuch as we profess and consider ourselves, “strangers and pilgrims,” let us obey the exhortation of the Apostle Peter, and abstain from fleshly lusts,” and not indulge ourselves in sensualities or inordinate pleasures. We are “strangers and pilgrims,” let us act as strangers, and not suffer ourselves to be affected in the least with the things of this world whilst travelling through a foreign land to our native home, where our Father and all our beloved brethren who have gone before us reside. From the whole we learn, that this world is not our home, but a waste, howling wilderness, through which we must pass, and from which, we make our escape “To Canaan’s fair and happy land.” We are going home brethren; do not stop on the way, let not the objects of this world engross your attention and affection, and thereby impede your progress, for you have no time to lose. You know the dear path, the narrow way, that leads to life eternal, and though you meet with sore trials and hardships, be not discouraged, your enemies cannot force you from this path, if you will but do your duty.

“Dark and thorny is the desert,
Thro’ which pilgrims make their way
Yet beyond this vale of sorrow,
Lie the fields of endless day.
Fiends loud howling through the desert,
Make them tremble as they go;
And the fiery darts of Satan,
Often bring their courage low.”

Brethren, our Master to whom we have pledged our service, expects more from us than from the world; in fact the world expects more from us than from its own. And by way of remembrance let me call your attention to our behaviour towards the world, and also to the ancient order of things as enjoined upon us by our divine Master. We are commanded to be harmless or inoffensive:—“Be ye therefore wise as serpents and harmless as doves.” Matt. x. 16. We are to be prudent as well as harmless; prudent in regard to the world’s injuries, harmless, not to retaliate or revenge them. See Rom. xvi. 19. Phil. ii. 15. That we must love our enemies, &c., read, “Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth: But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Matt. v. 38—44. My dear brethren, as we profess the above principles, let us evidence the sincerity of our

profession by reducing these principles to practice. A revengeful spirit, is in opposition to the pacific precepts of christianity, and how lamentable, that a spirit of resistance and retaliation should have so many advocates among the professors of christianity. We are not ignorant of the reasonings of such persons on this subject, viz: if we do not defend ourselves, and seek redress for our grievances, &c., we shall be brought into a state of captivity, or come to want, and thus be compelled to suffer. Therefore, sooner than follow in the footsteps of the Prince of Peace, and suffer for righteousness' sake, they will sue at law and force their fellow man into its measures. They will muster, and thus learn the art of taking the existence or shedding the blood of their enemies; and in time of war take the deadly weapon, sword or musket, and march to the field of battle, to meet, and if possible, conquer their enemies. Oh! what inconsistency! the sword in one hand and the Testament in the other. In the first three centuries of the christian dispensation, there were no advocates for war, &c., found among the votaries of the principles of the meek and lowly Jesus. But no sooner than "an unnatural alliance was formed between the apostate leaders of the church of Christ, "men of corrupt minds," and the rulers and potentates of the world, substituting "gain for godliness," and seeking the honors and emoluments which warriors and conquerors could bestow, and in order to participate in their spoils, giving sanction, as the feigned ministers of Christ, to the spirit of contention and strife, of war and spoliation. The kingdom of Christ was attempted to be identified with the kingdoms of this world, until his spirit was extinguished and his maxims lost sight of: peace was exchanged for war, forbearance and long-suffering for quickness of resentment and retaliation, endurance for resistance, self-denial for covetous-

ness, forgiveness for revenge, liberty of conscience for mental slavery, and the gospel light for intellectual darkness." *Advocate of Peace*. We shall for the information of our readers insert the opinions of some of the early christians and writers on the above subject.

JUSTIN.

This martyr considered war unlawful, and the devil the author of all war.

TERTULLIAN.

"Shall he who is not to avenge his own wrongs, be instrumental in bringing others into chains, imprisonment, death."

LACTANTIUS.

"It can never be lawful for a righteous man to go to war, whose warfare is in righteousness itself."

MARTIN,

Who was bred to the profession of arms, declared to Julian the Apostate, "I am a christian, and therefore I cannot fight."

TARRACHIUS.

Another soldier and a martyr for the same cause, declared, "because I am a christian I have abandoned my profession of a soldier."

The early christian writers almost universally condemned war, whether offensive or defensive, as contrary to the known principles of their religion. Justin the Martyr, Titian and Clement of Alexandria, men who stood up against the dark idolatry of their generation, the giant leaders of their sect, denounced warfare, as diametrically opposed to the pure precepts of their Great Master. The names of Cyprian, Origen. Ambrose

Chrysostom, and Irenæus, might be adduced in support of this doctrine. They promulgated their pacific principles at a time when the world was convulsed with warfare, when the earth was red with slaughter, and the heavens were black with the smoke of desolation. Girded with the strength of their Redeemer, and lifted above fear, the words of Him, who "spake as never man spake," were upon their lips, while the spear of the Roman legionary was levelled at their bosoms.

In the acts of Ruinart, are preserved many interesting accounts of the testimony borne by the early christians against warfare, a testimony which many of them sealed with their blood. Among these was a young convert of the name of Maximillian, who was brought before the tribunal, in order to be enrolled as a soldier. Dion, the proconsul, demanded his name. "Why wouldst thou know my name?" He returned, "I am a Christian, and cannot fight."

Dion ordered him to be enrolled, and bade the officer mark him; but Maximillian refused to be marked, still asserting he was a Christian. The exasperated Roman turned fiercely towards him—"Bear arms, or thou shalt die." "I cannot fight, if I die," calmly answered Maximillian.

"Maximillian," returned Dion, "take thy arms and receive thy mark, or thou shalt suffer a miserable death." "I shall not perish," replied Maximillian. "My name is already enrolled with Christ, I cannot fight."

The indignant warrior ordered his name to be struck from the roll, and proceeded to pronounce sentence of death upon the intrepid youth. He met his untimely fate with firmness and resignation.

Marcellus was a distinguished centurion in the legion of Trajan. At a military festival, when the eyes of the multitude were upon him, he advanced to the head of

his legion, and throwing down his insignia of authority, declared in a loud voice that he was a christian, and could fight no longer. He was condemned to death, and suffered in the hope of a glorious immortality.

These instances of heroic firmness and implicit obedience to the doctrine of the gospel, occurred in the purest age of christianity, while it was yet unadulterated and fresh from the hands of its Author. During the first and second centuries there were no christian soldiers. Their sentiments were unanimous on this point, and they were openly taught, and fearlessly maintained in the very face of military domination—beneath the very eagles of the all-conquering Roman.—*Poulson's Daily Adv*”

CHAPTER IV.

THE WALDENSES.

A. D. 1120.

“Their Christian walk was remarkably circumspect. In some particulars they seem to have mistaken the directory of our Saviour. But their very errors had in them an amiable object, which, if we cannot vindicate, we must easily forgive. To all the generally received duties of gospel obedience, they added the unlawfulness of war of any kind, they forbade all self-defence and law suits; they refused oaths of every sort; questioned the right of putting the most criminal to death, and condemned all accumulations of wealth. Some imposed on themselves peculiar self-denial in meat, drink, clothing, prayer and fasting. Others, esteemed less perfect, conformed to the general custom in matters of indifference; but with the utmost simplicity and frugality, avoided every appearance of pride, ostentation, or luxury. Indeed

their laborious, industrious habits, engaged them nearly to approach each other, with very little inequality of wealth or station.”—Rumsay’s U. S. His. p. 358.

My brethren you know the whole order of Christ, and that order must be performed on our part, notwithstanding the contempt that may be heaped upon us for so doing; let us do our duty regardless of what a false christendom may do, or say of us. And for your steadfastness in the doctrine of Christ, let me encourage you in the performance of such precepts and institutions, as have been set aside by the major part of our so-called christendom. I shall commence with the kiss. That we are to practice the salutation of the kiss, read, and ponder the following testimonies. “Salute one another with an holy kiss. The church of Christ salute you.” Rom. xvi. 16. “All the brethren greet you. Greet ye one another with an holy kiss. i. Cor. xvi. 20. “Greet one another with an holy kiss. ii. Cor. xiii. 12. “Greet all the brethren with an holy kiss,” i. Thes. v. 26. “Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.” i. Peter v. 14. In the above passages the practice of the salutation of the kiss is commanded by Paul and Peter, as plainly as any commandment is given in all the Testament. The practice of the kiss was laid aside by a degenerated christendom, but always observed by the true church of Christ. And to hear some commentators on the subject, they speak as though there were no society of christians now on the earth that do observe this part of the counsel of God; but therein they show their ignorance of the promise of Christ and of His church upon earth. See Matt. xxviii. 20. Matt. xvi. 18. A degenerated christendom never did nor ever will observe the whole counsel of God. She always cuts her coat to suit the times. Bishop Burkitt, of the high

church of England, declares that the kiss was used by christians, until the church got into a degenerating and declining state, it was then thought fit to lay it aside. We will give you the Bishop's own words: "Next he wills them to salute one another with an holy kiss, a kiss of peace and charity, with which christians in those times and according to the custom of those countries, used to salute one another; this was then not a wanton, but an holy kiss, in which they had chaste and holy thoughts; yet afterwards, the piety and purity of the church degenerating and declining, it was thought fit and convenient to lay this kiss of charity aside, which was used in the public assemblies at the celebration of the holy communion."—Burkitt's Notes on i. Cor. xvi. 20.

My beloved brethren the salutation of the holy kiss, is not the only precept that a degenerating and declining church have laid aside; but the institutions of feet washing and the Lord's supper have shared the same fate. For the law of feet washing, read, "So after he had washed their feet, and had taken his garments, and was sat down again, he said unto them, know ye what I have done to you? You call me Master and Lord: and ye say well, for so I am. If I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done to you. Vcrily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them." John xiii. 12, 17.

From the above we learn that Christ commanded his Apostles to wash each others feet, and afterwards our Lord commanded his Apostles to teach the baptised to observe all those things which he had enjoined upon them. "Go ye therefore and teach all nations baptiz-

ing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you. And lo, I am with you always, even unto the end of the world. Amen." Matt. xxviii. 19, 20. Now all those persons who do not believe that feet washing is an institution of the New Testament, do by their unbelief treat the Holy Apostles of our Lord with the greatest contempt, strongly censuring them with negligence and disobedience, in that they did not fulfil their great commission, which, in fact would be true, provided they had not taught the churches to observe feet washing. But who are those persons who deny that feet washing is a religious ordinance? Answer. The members of a degenerated church. The true church of Christ has always confided in the fidelity of the Apostles. Therefore feet washing has always been acknowledged and observed by the true church, as an ordinance of the New Testament. Vain and sinful are all the objections alleged against the observance of feet washing, as a religious ordinance; for by their objections they charge the Apostles with disobedience to their great commission. Christ gave the law for feet washing to his Apostles, and the Apostles according to their commission, gave the law of feet washing unto the church. And thus this matter is plain and settled, with all persons who are willing to obey Christ in all things. The true church never consults her own conveniency, but the glory of Christ. Therefore, convenient or inconvenient, she will observe all things commanded by the Great Head of the church.

It is our duty brethren, to approach as near to Christ in all his requirements as possible. The where and when will be particularly noticed by us. Christ gave us the example for the when, viz. That it was in the

evening that Christ washed his disciples feet read, "Now when the evening was come, he sat down with the twelve, &c. Matt. xxvi. 20. "And in the evening he cometh with the twelve. And as they sat and did eat, &c." Mark xiv. 17, 18. "And it was night." John xiii. 30. And that he washed his Apostles' feet before supper, will appear very clear upon an examination and comparison of Scripture; for example, Judas was present at feet washing, and no doubt also had his feet washed. At the time of feet washing Christ only intimated that there was an unclean or treacherous character among them; for the traitor was not revealed until after feet washing. The revelation of this traitor was made whilst Christ and his Apostles were at, or eating the supper. Judas partook of the supper, but not of the communion, for he withdrew from the company immediately after he was made known to be the one who should betray the Saviour, and of course was absent when the communion of bread and wine was celebrated. Read the following testimonies. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John xiii. 12-15. Feet washing is over, and Christ replaces himself again at the table. Now follows a revelation of the traitor, Judas; for John, in xiii. 26, declares that "Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop he gave it to Judas Iscariot the Son of Simon." Now this event, (the revelation of the traitor Judas,) is mentioned by John to have taken place after the feet were washed. The other evange-

lists tell us that Judas was pointed out as the traitor at supper, whilst they were eating, which plainly shows that the feet were washed before supper. Read and compare the following testimonies. "And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceedingly sorrowful, and began every one of them to say unto him, Lord is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me." Matt. xxvi. 21, 23. "And as they sat and did eat, Jesus said Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, is it I, and another said, is it I? And he answered and said unto them, It is one of the twelve that dippeth with me in the dish." Mark xiv. 18, 20. Some persons who have not investigated this point, are of the opinion that Christ washed his Apostle's feet after supper, and their opinion is founded upon two expressions recorded by John in his History of Christ washing the Apostle's feet, viz: "And supper being ended." He riseth from supper, &c. John xiii. 2, 4. We are fully under the impression that if those persons will give the above remarks a candid hearing, and ponder the testimonies produced, that they will be found with us, or no longer differ with us on the time that Christ washed his Apostle's feet. I will here insert the remarks of a learned writer on this subject. Supper being ended." The reader will observe here that I have rendered the clause, supper being come, which is the sense in which the word is often elsewhere used (21. 4, Luke 4, 42. Acts 12, 18, 16, 35, 23, 40.) It was much more natural to wash the feet of guests, before, than after supper. It was done before the passover; part of the doctrine which John mentions after the feet were washed, is mentioned by the other evangelists, a

passing at supper; nay, John himself, when he speaks (26) of Christ's dipping the sop, and giving it to Judas after this, plainly shows that supper was not ended."—Doddridge.

That a blessing accompanieth feet washing, if observed according to the will of God, is very evident from the words of Christ, "If ye know these things happy are ye if ye do them," John xiii, 17, and from the experience of the people of God. This institution tends to humility and the love of the brotherhood, and in it we also have a revelation of the necessity of a present salvation and the method of its preservation, in order to admission to the marriage supper of the Lamb—to take place after the revelation of the Son of God, the heavenly bridegroom of his church. The church militant is in a preparative state, for an introduction into the heavenly or triumphant state. Therefore the members are commanded, "to go on unto perfection, (Heb. vi, 1.) that they may attain to a state of sanctification and holiness of heart. Now all this consists in a mortification of sin, (Col. iii, 5.) and in a strict obedience to the doctrine of Christ. (John xvii, 17, 19.)

The simplicity of the institution of feet washing, will be no stumbling block to a meek follower of our Lord. My brethren, hold fast to this institution, and let not a degenerated church have any influence over you touching the observance of this part of the counsel of God. You know your duty in this, as well as all other points in the doctrine of our Lord Jesus Christ; and that according to your baptismal engagements every command of the Master must be obeyed. Oh! that I with you, my dear brethren, might be found at the coming of Christ, walking in all the ordinances and commandments of the Lord blameless.

My dear brethren, let me also exhort you to be on your

guard in regard to the supper of our Lord ; it is highly necessary that you keep a sharp look out at this section of the word of God, seeing the wonderful success that the devil has gained in perverting and confounding the Lord's supper and communion, over all, with the exception of very few, of the professors of christianity. Thousands and tens of thousands of professed people of God, have never, never partaken of the Lord's supper in the Gospel acceptation of the term. It is true of them, that they have received from the hands of their ministers or deacons, a bit of bread and a sup of wine, and are made to believe that they have celebrated or partaken of the Lord's supper. Now if those people would just take a little pains and investigate the matter, they would in a short time be convinced of their error in regard to these institutions. For example, this bit of bread and sup of wine, is no where in all the Testament, called the Lord's supper. That there is an ordinance of bread and wine in the christian constitution is very evident, but that ordinance is the communion and not the supper. The Lord's supper and the communion are two ordinances.

The true church never did nor ever will, violate the order and example of Christ in celebrating those ordinances ; not but what heresies may break out in the church, but so soon as they are discovered they are re-proved ; and if persisted in, the heretical part is ex-communicated from the church, the body of Christ. By this course of procedure a true order of things is preserved in the church. We have already proved that it was in the evening, or at night, that Christ ate the Supper with his disciples ; this is a plain point, and will not be denied by any person of good sense. Here we have the example of the law-giver himself, in regard to the time of eating the supper. And as we can nowhere read in the Acts and Epistles of the Apostles, that they

celebrated those ordinances in the day time, the church has strictly adhered to the example of the Master. It is argued by most people that the time of celebrating these institutions is not essential, that in the morning or at noon &c., just as the church may think proper, will answer. But every reflecting mind will revolt at the idea. The very name of the institution "supper" has in it couched the time of celebration. For instance, we do not eat supper in the morning, or at noon, but in the evening, or at night. When the Corinthians had erred in regard to the time of celebrating the ordinance, the Apostle took occasion to refer them to the original appointment of the ordinance. "For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed took bread." 1 Cor. xi, 23. We shall next point out the difference between the supper and communion. The supper according to the original, is a full meal, and this sacrament is called the "Lord's supper," (1 Cor. xi, 20) it being of his appointment, and in contradistinction to the suppers of men. It is a meal to be partaken of, by, and in the church; it is not a communion, but a refreshment for the members of the church. The bodies of the members are not only strengthened by this institution, but the mind and soul of the believer is built up and encouraged, to perfect holiness in the fear of God, in anticipation of the heavenly supper which the saints of the Most High will enjoy in the evening of this world. The communion is a commemorative institution; the symbols used are bread and wine. The bread is broken, the wine is poured out. It is called the communion; the bread and wine passeth from member to member. Here we have a fellowship and intercourse of feelings. How very improper to call this institution a supper. By the unleavened bread and wine used in the

communion, the sacred body and blood of the immaculate Lamb of God, are represented. Bread is made out of flour. Flour is manufactured out of many grains of wheat. Bread represents the body of Christ and the body of Christ's church. Wine is made out of grapes, the grapes are bruised and pressed; the juice thereof is wine. The wine represents the blood of Christ, which was profusely shed for the sins of the world. And by this communion the death and sufferings of Christ are set forth, which it is the duty of the members to manifest in the celebration of this holy ordinance. And as the Redeemer instituted these ordinances in the night, and gave the example in regard to the observation of them, we are in duty bound to follow in his footsteps, and observe the ordinances as he delivered them unto us, viz: The time, evening, or night. The order—First, feet washing, secondly, the supper, thirdly, the communion. The reader will please read, ponder and compare the following testimonies. Matt. xxvi. 17—30. Mark xiv. 12—26. Luke xxii. 7—30. John xiii. 1—30. i Cor. xi. 17—34. In regard to the supper it is argued by some that the supper which Christ ate with his disciple was the Jewish passover, and not a christian institution. In reply to this objection, we remark that although this institution is called a passover, it is also called a supper—"the Lord's supper." i Cor. xi., and see John x. And it is very evident that Christ did not celebrate this passover with his disciples according to the law of Moses, first, as respects the time commanded under the law. See Exo. xvi, xiii, Deut. xvi. i, John xiii, i, xviii, 28. Secondly, he connected with this passover two other institutions, viz: feet washing and the communion. (See Deut. iv. 2. xii. 32,) which connection would have been a transgression. Now this course of procedure of the Saviour, touching this matter proves to a demonstration that it

was not his intention at that time to celebrate the paschal supper commanded under the law. That our Saviour did before his baptism observe the ceremonial law, is very evident, but it remains to be proved that he was under, or did observe the ceremonial law after his baptism. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke xvi, 16. The last three years that Christ tabernacled in the flesh, were devoted to the introduction of the gospel dispensation, and of course did not blend the christian with the ceremonial institutions, which would have been the case, had he celebrated the Jewish passover at the time he instituted feet washing and the communion. That the church in the days of the Apostles did eat a supper, a full meal in the church, according to the command and example of Christ, and that this supper or meal, was termed by the Apostle, "the Lord's supper," may be easily gathered from Paul's i Epistle to the Corinthians and xi chapter. We are aware of the opinions of certain commentators on the supper or Love feast, as treated of by the Apostle in the above letter. These commentators do certainly take an undue advantage of the Apostle's remarks, in that they charge our Apostle, if not directly, indirectly with nulification—our Apostle was no nulifier of the institutions of Christ. He would sooner at any time have forfeited his head, than nullify an ordinance of the New Testament. If the reader will give brother Paul's remarks a candid investigation, he will no doubt see with us that the intention of the Apostle was not to set aside the eating of a Love feast or supper in the church, but that disorder which was found with the Corinthians upon those solemn occasions. The reader will find upon examination of the Apostle's remarks, the following special charges against the church at Corinth—First, dis-

union of spirit, herises, &c., secondly, they were regardless of the time of celebration.

There is no doubt, but that these humble remarks of mine will be rejected and made light of by many, and by many too who have not investigated these institutions. They take it for granted, that because the learned divines of our day are not found with us on these subjects, that we must be in an error, as though it required great learning to understand the mind of the Spirit of Christ. Those persons certainly must be ignorant of that glory wherewith Christ glorified the name of his Father, for the free dispensation of the Gospel to the ignorant and unlearned part of the human family, whilst the great, and learned men of the world, undervalued and despised it. "At that time Jesus answered and said, I thank thee, O ! Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. xi, 25. 26. That our wordly wise divines, are well qualified to smooth over their opinions, so as to give a plausible face to their doctrine, we know to be a fact ; but we should bear in mind that the truth as it is in Jesus, and great learning are seldom found together. Men of profound learning are not apt to stoop to the plain common sense of the word of God. An humble man of common abilities, is better qualified to understand the doctrine of the cross, than a proud man who can read Hebrew, Greek and Latin. I am not opposed to a knowledge of these languages, if they be sanctified to pure service of the Lord. The New Testament is a plain book, adapted to the meanest capacity, so that all who will, can know their duty towards Almighty God and our fellow man. God has always had a remnant, who in the worst of times have observed the ordinances, according to his holy will. But oh ! Lord, how, little is

thy Zion known in these times of epidemical degeneracy and universal apostacy. Brethren be not discouraged, the time to favor Zion is near at hand. God will bring Zion up from the wilderness, yes, she will come leaning upon her beloved, and unto her it is said:—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Then will she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. (Song of Solomon, vi) Brethren the time is short, a few more years and the King of Zion will come. The Jews, the descendants of Abraham, (we are told,) are now flocking into Palestine, one of the greatest omens that we can now have, that we are on the eve of the second advent of the blessed Jesus, for according to the prophecy, the Jews will return to Jerusalem in their unconverted state before Christ comes, and then their conversion will be immediately effected by the interposition of, and personal appearance of our Lord Jesus Christ. Palestine, that highly favored, but much abused country, will again be visited by the Lord's anointed. It will not be long before heaven will open, and there will come forth a white horse, and he that sits upon him is called Faithful and True, and in righteousness he will judge and make war. (Rev. xix, 11.) Oh! I tremble when I think of the judgments that will fall upon an anti-christian community. A reaping time is near at hand, the harvest of the earth is fast ripening for the sickle of destruction, soon, very soon, will it be said unto the angel, "Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. xiv. 18. Woe! woe! to the false church. Oh! brethren, you who make a profession of the ancient order of things as commanded in the true Gospel of Christ, see to your lamps in time. What will our profession profit when the bridegroom cometh,

without burning and shining lamps? The parable of the ten Virgins, (see 25th chapter of Mathew) is very instructive to the people of God, and should be often in their minds. "The kingdom of heaven: or the church at the coming of Christ is likened unto ten virgins which took their lamps and went forth to meet the bridegroom." The people of God are styled virgins; they have solemnly vowed to Christ. The lamp I understand to represent the profession they make of the doctrine of Jesus Christ. Here let me remark that this profession of the doctrine of the Master is made at the time we enter into a covenant with our Heavenly Father—and now with this profession we go forth to meet the Bridegroom, and this answers to the words in the parable—"which took their lamps and went forth to meet the bridegroom." Now it will be necessary, in the first place, to examine our lamps to see if they be sound—that is, if our profession have embodied or embraced every precept, and institution in the Testament—if so, then our lamp is sound, and can contain the oil of the grace of God. But should we not profess the whole truth, as it is in Jesus, our lamp is unsound, and for every precept and institution not included in our profession, we have a leak in our lamp and will render it of no real benefit. Suffice it to say, a lamp in the sense of that word in the parable, means a profession of all the precepts and institutions of the Gospel; and which profession is indispensably necessary, and must be made by every person, who desires a present and future salvation. A mere lamp will afford no light, neither can a mere profession of the doctrine of Christ save the soul. Therefore we must not only have a lamp, but we must have oil in our vessels. The vessel in the parable represents the heart. Therefore, in order to replenish and keep our lamps brightly burning, we must take oil in our vessels—that is have

the oil of grace or the Spirit of God in our hearts, and then our light will emanate from our profession to the salvation of our souls &c. Now to the difference between the wise and the foolish Virgins. The foolish took their lamps, and took no oil with them. They made the good profession, but they did not live up to it—they did not carry out their profession in their life and conversation—they were lukewarm, and of course did not enjoy the life and power of Godliness in their hearts. It is true, they were in the church, but they did not live up to their calling, therefore, their membership could not save them. That lukewarm professors are an injury to the cause of Zion, will not be denied. But those who try to excuse themselves from coming into the church, because of foolish virgins—such as do not walk in every respect according to the rule of Christ, will be miserably disappointed in the end, for every man must account for himself, and it will avail nothing to say in the judgment day, “Lord we observed the members of thy church, we eyed them closely, and because we saw some who did not walk according to their profession, we concluded that we were as good and perhaps better than they, and did not come into thy church.” We infer from the above, that they would have the judge to pardon their disobedience to the Gospel, on the ground of the unfaithfulness of some of the members of the church; about as poor an excuse for disobedience, as the devil could invent, or put into their mouth; and the devil (if he can,) will no doubt take a hearty laugh at them, for he delights in deceiving man in the salvation of the soul. What folly! because some of the professors of religion are careless and do not work out their soul’s salvation, I will make no profession and thus not engage in the work. I ask the question, what is the difference between these characters? I answer, in one sense there is no difference.

both are disobedient, and will be damned if they do not obey the Gospel, yet if there be any difference, it will be in favor of those who have engaged in the work of salvation, but have been overcome through the trials and temptations of this life, and those who have disobeyed every call to come into the vineyard, and of course would not engage in the work of the Lord. Reader, it is no reason that you and I should not do our duty, because some are undutiful. Let us adopt the resolution of good old Joshua, "but as for me and my house, we will serve the Lord." Joshua xxiv, 15. The windows of our hearts should be like the windows of Solomon's Temple wide within and narrow without if so, we should have enough to do to watch ourselves, rather than our neighbors; we should see our own faults and have enough to do at home, rather than the faults of those around us. In the parable we read that "the wise took oil in their vessels with their lamps," and though they were like the foolish slumbered and slept, their lamps were kept burning—that is their lamps had not gone out, and they had a supply of oil to answer the exigency of their state. Thus when the Heavenly Bridegroom comes they will be able to enter in with him to the marriage. It is the privilege of the whole church to be in a state of readiness at the coming of the Master, the Husband of the church. But it is evident from the parable and other scriptures, that there will be many rejected and not admitted to the marriage supper of the Lamb. But be not deceived by the predictions and sayings of men. How unreasonable to suppose that such people as have not the light and have not obeyed the first principles of the Gospel, and of course do not conform to the doctrine of self-denial, and are united with the false church, should know the precise year in which Christ will come. A point which the Apostles themselves did not reveal, and which the true

church has never ventured to express. We have no assurance in the Scriptures for placing any confidence in the revelations of such men or women, as do not belong to the true church, it matters not how zealous they may be to propagate their sentiments; seeing they are not identified with the true church. (Here we wish it to be distinctly understood that by the true church, we have a reference to that body which professes and observes all the items in the economy of grace, and of course is not identified with the kingdoms of this world.) Secret things belong unto the Lord. "The secret of the Lord is with them that fear him, and he will show them his covenant." Psa. xxv, 14. See Deut. xxix, 29. Prov. iii, 32.

**THE FOLLOWING TESTIMONY ON THE INSTITUTIONS,
WAS RECEIVED FROM OUR WELL BELOVED BROTHER
JOHN KLINE, OF ROCKINGHAM COUNTY, VIR-
GINIA.**

THE LORD'S SUPPER.

This is that institution which God instituted, through his Son Jesus Christ, as a remembrance in figure of that Heavenly Supper of which Christ speaks—"A certain man made a great supper, and bade many;" Luke xiv. 16, and "blessed are those servants, whom the Lord when he cometh shall find watching; verily, I say unto you that he shall gird himself, and make them sit down to meat, and will come forth and serve them, xii. 27, and they shall come from the East and from the West, and from the North and from the South, and shall sit down in the kingdom of God." xiii. 29. "That ye may eat and drink in my kingdom, and sit on thrones, judging the twelve tribes of Israel." xxii. 30—among other passages go to prove the above. That the Lord in the

evening (or end,) of this world, will or has prepared such a Supper, for all them that love him and keep his commandments, as the above, is a fact (which cannot be denied.) We must reasonably conclude, that the Lord has something in his Church and in his ordinances of the new covenant, as an anti-type of that Heavenly Supper. And as the ordinance of the breaking of bread, and partaking of the cup, is an entirely different representation, to accomplish, in the mind, of the believer, namely, to remember the broken body of Christ, which was mangled, and lacerated by the lash, in Pilot's judgment hall, and by the nails and Spear on the Cross; and of his shed blood, which was shed for the remission of sins;—of this the Saviour says: “This do in remembrance of me.” Luke xxii. 19. And Paul says, as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. i. Cor. xi. 26. So we see, that the communion or breaking of Bread, is not the Lord's supper. It becomes a subject of investigation, to see what is the Lord's Supper. Paul speaks thus of the Lord's Supper, “when ye come together into one place, this is not to eat the Lord's Supper.” i. Cor. xi. 20. Why was it not the Lord's Supper, which the Corinthians held? he answers, for in eating, every one taketh before other, his own Supper, and one is hungry, and another is drunken, 21. This is plain, but he now shows that he wished them to eat a supper, for he says in the latter part of the same chapter. “Wherefore my brethren when ye come together to eat, tarry one for another.” verse 33. Do not as you have done—“every one take before other his own supper;” but tarry, wait until the night, and then eat the Lord's Supper, as becometh Christians in love and union. Thus it is plain, that the Apostles had, and ate a Supper; and that the Bread and Wine, are not that Supper, is like-

wise plain ; but that Paul called it, (that is the breaking of Bread and the partaking of the cup,) the communion is plain. "The cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ? i. Cor. x. 16. So when the believer, who does all the commandments, of the Lord, attends to this also, and in the attendance remembers the Lord's death, and suffering, he is spiritually in communion with the Lord's body, and consequently becomes partaker of his promises. But still, this is not the anti-type of that Heavenly Supper. We shall now see whether Christ has not given his disciples a literal ordinance, by which the mind of the believer can be fed with heavenly things, while partaking of it, according to the word of God. Here it would be well to see the authority, by which Christ came. Moses says, Deut. xviii. 15, "and will put my words into his mouth, and he shall speak unto them, all that I shall command him," 18. "And it shall come to pass, that whosoever will not harken unto my words, which he shall speak in my name, I will require it of him, verse 19. And the Prophet Isaiah, says, "Behold I have given him for a witness to the people, a leader and commander to the people, lv. 4. So Christ was that prophet, and that commander of the people, and he himself declares, that the Father had sent him, and had given him a commandment, what he should speak, and what he should say," John xii. 49.

Now he, as the Commander, and legal Author of the New Testament, in the evening of the day before the day of the Preparation of the Jewish Passover, after he had come to Bethany, six days before the Passover, John xii. 1; and after having eaten a supper in the house of Simon the Leper (still in Bethany) two days before the Passover. See Matt. xxvi. 6. Mark xiv. 3. He now

on the next day, that is, the day before the Passover, sends his disciples, Peter and John, to the city, that is, Jerusalem, to prepare, as they thought, the Passover. See Matt. xxvi. 17—19. Mark xiv. 12, 13, &c. Which however, could not yet be prepared according to the law, on that day, is as plain as can be, as it was the day before the legal day of the preparation of the Passover of the law, as I shall show hereafter. Now it is plain, that the disciples were under the impression that Jesus intended to eat the Passover according to the law, this year; but at the same time, they also knew that that day, in which Jesus sent them to the city to prepare, was not yet the day in which the Passover according to the law could be prepared, and eaten, but of course, the room, the place for lodging the night before, must be engaged, and procured, and the room cleansed from leaven, according to the law, and of course prepared a Supper, in that large upper room to which Jesus sent them. So when it was evening, Jesus and his disciples came and seated themselves at the table, see Matt. xxvi. 20; Mark xiv. 17, from which table, or supper he rose; John xiii. 4; and laid aside his garments; and took a towel, and girded himself: and now begins to wash his disciples' feet; now a new something makes its appearance, and all was astonishment with the disciples; this was something that Jesus never before practiced with his disciples; he now institutes some of those ordinances, which he had received of his Heavenly Father, of which the disciples, as yet, knew nothing, see 7 verse; what I do now, thou knowest not. So after he had washed his disciples' feet, and taken his seat at the table, see verse 12, he begins to eat, which is very plain; and now hear him—ye call me Master and Lord and ye say well, for so I am; 15 v. If you know these things, happy are ye, if ye do them, 17 v. He that eateth bread with me, hath lifted up his

heel against me, 18 v. This of course, all transpired while they were eating; "now I tell you before it come, that when it is come to pass ye may believe that I am he" 19 v. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me: 20 v. When Jesus had thus said, he was troubled in spirit, and testified and said; verily, verily, I say unto you, that one of you shall betray me; 21 v.: now see Matt. xxvi. 21; And as they did eat, Jesus said; verily, verily, I say unto you, that one of you shall betray me. See also Mark xiv. 18: one of you that eateth with me, shall betray me. Now it is evident that they were eating at this time, a meal or supper—not yet broken bread which Jesus after this broke to represent his body; but a supper, as John styles it; John xiii. 4; now, as the disciples became somewhat alarmed at the saying of the Saviour, that one of them should betray him, they began to make inquiry who this should be; when Jesus at last reveals him, by telling them, that the one that dippeth with him in the dish; Matt. xxvi. 23; Mark xiv. 20; and at last by dipping a sop, and giving it to Judas Iscariot. Judas was finally fully revealed. John xiii. 26. So Judas went immediately out, and it was night; 30 v. Now it is evident from John, that Judas went out from supper while they were yet eating, and so was not at the communion or breaking of bread. Here it will be necessary to give satisfaction of what Luke says upon this subject, as it rather seems according to Luke, that Judas was present at the breaking of bread; we must understand Luke in the right light; it will not do to make him contradict Matthew and Mark, as they were both eye-witnesses: and Luke wrote from information from others; see Luke i. 1—3; so then it is impossible, that we can allow Luke to contradict the other two evangelist; so we must try

and harmonize them, which is easily done in this case. Luke writes the same things on this subject as Matthew and Mark, only he misplaces the different subjects. Now read Matt. xxvi. 20—30; Mark xiv. 17—26; and you will find a beautiful harmony: then read Luke xxii. 14—24; and you will find that it does not agree in order with the other evangelists, but it agrees in substance. Now all that is to be done, is to place the subjects in the right place and time, and all is right; and a beautiful harmony exists between the three evangelists. For full satisfaction I will place them side by side, Matt. and Mark as they stand, and Luke in the transposed style, so as to harmonize them.

MATTHEW XXVI.

26. Now when the even was come, he sat down with the twelve.

27. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

28. And they were exceedingly sorrowful; and began every one of them to say unto him, Lord, is it I?

29. And he answered and said, He that dippereth his hand with me in the dish, the same shall betray me.

30. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

31. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

32. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, this is my body.

33. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.

34. For this is my blood of the new testament, which is shed for many for the remission of sins.

35. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

MARK XIV.

17. An in the evening he cometh with the twelve.

18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I?

20. And he answered and said unto them, It is one of the twelve, that dippereth with me in the dish.

21. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24. And he said unto them, This is my blood of the new testament, which is shed for many.

25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

LUKE XXII.

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this passover with you before I suffer.

16. But, behold, the hand of him that betrayeth me is with me on the table.

17. And they began to enquire among themselves, which of them it was that should do this thing.

18. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

19. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

21. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

22. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

23. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

The foregoing comparison of the three Evangelists, without doing any violence to the Gospel by Luke, harmonizes them beautifully, and puts into the shade, entirely, that erroneous idea so earnestly entertained by many a good brother that Jesus had yet a cup, according to the law of Moses.

Strange that Jesus should have such a cup, when in no place of that law, such a cup was commanded, (at least I can find none,) what may have been the custom among the Jews, I know not, but I find no such cup in the Old Testament. When Christ came to John, to be baptized of him, he had fulfilled the ceremonial law, and now enters as the great prophet, to establish and erect the ordinances of the new Covenant, and thus Baptism and washing of feet, the Lord's Supper and the communion, form the external ordinances of worship, under the dispensation of the Gospel, for believers to subsist thereupon. Now I have shown, that neither of these institutions, was of the law of Moses; and I have shown above, that the supper, which our Lord ate with his disciples, in the large upper room, in the city of Jerusalem, the night before he suffered, was not the Jewish passover; but I promised to give it more plain, which I intend to do here. Jesus after he had finished the supper, and breaking of bread, sung a hymn and went out, Matt. xxvi. 30, but yet talketh with his disciples through all the latter part of the xiii. c. of John, the 14, 15, 16, and 17, chapters, and in the 18th chapter again joins the rest of the Evangelists, in speaking of the circumstance of the garden of Gethsemane, where he is taken by the soldiers and led to the Palace of Caiaphas, from thence early in the morning to Pilate the governor, and to his judgment hall; but here a difficulty comes on the Jews:—they are not willing to go into the judgment hall, lest they be defiled, and then

they could not eat the passover, John xvii. 28. This judgment hall was under the jurisdiction of the Romans; therefore, the Jews as they thought, would have become unclean, and consequently disqualified to eat the Passover that evening; you see then that the day, in which Jesus was condemned before Pilate, and crucified, was the day in which the Jews prepared, killed, and ate their Passover; see John xix. 14, 31, 42. Now Jesus was crucified, and died, just about the hour of the day, and on the same day of the month, and year, in which the Lamb, under the law, was commanded to be killed. How then could he have eaten the Jewish Passover that year? That could not have been, nay, but he ate a supper with his disciples, but not that of the law, but still a supper, according to his good pleasure, and the directions of God his Heavenly Father, as also those other ordinances, that he established at the same time, washing of feet, and the breaking of bread, and while engaged in instituting them, he enforces the importance of them upon his disciples in these solemn words, an example have I given you, that ye should do as I have done to you, John xii. 15, and if you know these things happy are ye if ye do them, 17; and this do in remembrance of me, Luke xxii. 17, and just as he ascended to heaven, "all power is given me, in heaven, and in earth, therefore go teach all nations baptizing them, &c., and teach them, to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20.

JOHN KLINE.

Brethren hold fast to the word of God, and the ordinances. See that they are all observed according to the pattern shown us on mount Zion—the New Testament. Recollect, yea never forget, the characteristic mark of the true followers of Christ now and at the close this dispensation, viz: "Here is the patience of the saints,

here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv. 12.

Many of the professors of religion have such an aversion to the external order of the Testament especially the institutions of Baptism, Feet Washing, &c. &c., that they will not lend an ear to, nor investigate the claims produced for its observation; with them it is all spirit, and no body. And thus they contend in the character of angels, to the delusion of themselves and others, and were it not for the specks and blemishes in their walk and conversation many might be induced to think that instead of being mortals they were immortals, but their fruits declare them to be unsound characters. An external order of things, founded upon the testimony of God is indispensable for mortals, in order to a qualification for the enjoyment of God in time and vast eternity. Therefore the wisdom of God has seen fit to adapt means to certain ends, and it is only by observing the means, in the spirit of the gospel, that the promised blessings can be obtained. The written and declarative word of God, is the christian's chart by which to steer his course to that world of bliss, in reservation for the obedient sons and daughters of men. Christ hath said "By their fruits ye shall know them." Matt. vii. 16. People who judge of saints more by their looks than by their lives, more by their expressions than by their actions, may be deceived. We have a revelation of the mind and spirit of Christ, in a life which comports with the doctrine of our divine Master. It was this which prompted the Apostle to exhort the saints to live the life of the Son of God. See Gal. ii. 20. Col. iii. It has become very fashionable for people of all classes from the king upon his throne, down to the beggar on the dung hill, to make a profession of religion. Every christian is a professor of the principle of the doctrine of Christ, but

not every professor of religion, is a christian. Whenever any thing becomes fashionable, it will take with the people. If preaching, praying, and singing will take people to heaven, there will not be many people lost, for there is a great deal of it done in our part of the world. The people seem to take great delight, and go to great lengths in these exercises, but reader we have no faith in one half the preaching, praying, and singing, that is done in the land, because it is not according to the gospel. These exercises are performed too much in the spirit, and after the rudiments of the world. The most of our preachers are identified with the great people of the world; instead of being the meek, humble, self-denying followers of a crucified Jesus, they live in a state of luxury, and in all the pomp and splendor of the world. But here I may be opposed upon the ground of thousands being converted through their instrumentality. I will admit that many of them are great revivalists, and are very successful in their way of converting the people to their faith and views of things, and getting them to believe that they are the people of God, from an impulse or operation upon their feelings, by their ingenuity. I am under the impression that a lawyer, and one too who makes no profession of religion, if he were so disposed, turned to be a preacher, could make as great a stir among the people, and become as great a revivalist, as any of said ministers. Ah! it is a man's work—it will not do. Singing appears to be the principal exercise in bringing about a revival, especially after an inflammatory discourse has been delivered. Oh! what an abuse of things. Singing never was ordained as a means of converting sinners. Read and consider. Again, I have no faith in a great deal of the praying done in our day. It appears to me that we can read in those prayers the intention and character of those sup-

pliants, viz: an exhibition of their fine talents. Verily, the Apostles, in point of show, are greatly surpassed by those charateers: in fact such prayers as were offered up by the first christians, would be considered very weak, scarcely noticed in our day. A great many petitioners cut so many dashes and figures in their prayers, that I have my doubts if they were called upon to give an explanation whether they could do it. O! what a deep rooted sin is pride. It is presumable that the above remarks will meet with no opposition but by the interested, or guilty, as they were not intended for, neither can they reach the humble minister and the sincere petitioners at the door of mercy. Again, it should always be borne in memory by us, that a christian is a good man, but being mortal, encumbered with flesh and blood he may through negligence of duty, commit sin, and if sin be persisted in, he is no longer a christian. So that we can know the christian from the sinner, by his walk and conversation. Now the very best evidence that we can give our fellow men to believe that we are christians, is, when we walk in all the ordinances and commandments of the Lord blameless, willing at any time if required, to sacrifice houses and lands, yea, our own lives for the name of our Divine Master. But when a man will not keep the commandments, and is unwilling to make a sacrifice for Christ, it matters not how much he may contend that he is a christian, or how well he may pray, &c., this man's religion is vain. It appears to be the besetting sin of people to incline more to the docirine and commandments of men, than to the appointments of our Lord Jesus Christ. How necessary frequently to examine ourselves, to know whether we be in the faith of the gospel or not, for God will only approve of that worship and service which is in accordance with his holy will. Now there is a vast difference between a willing,

and a will-worship; the one is a voluntary obedience to the will of God, the other according to our own fancies or will. See Col. xi. 20, 22, 23. "That though God approveth and accepteth willing worship, yet not will-worship, what fair show soever, it may seem to have, either of wisdom, humility, or mortification; whatever is the product of our fancies, is a very fornication, and an abomination in the sight of God, how pleasing soever it may be in the sight of men; and yet men are most forward to that service of God which is of man's finding out and setting up; man likes it better to worship a God of his own making, than to worship the God that made him; and likes any way of worshipping God which is of his own framing, more than that which is of God's appointing. Ah! wretched heart of man, while it seems very zealous to worship and honor God, hath not zeal to do it in any other way, than in that which reflects the highest dishonor upon him."

By nature man is inclined to idolatry, the heart being in a state of depravity. O! the ruinous condition of the natural man. When reflecting upon this wretched state of man, that mourning prophet, Jeremiah, exclaimed: "Oh! that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. ix. 1. It is, and always should be, a fixed principle with the church of Christ, to make use of no other means than those laid down in the gospel, to proselyte members to the church of Christ. The gospel is that form or mould by which the heart is to be fashioned for the service, worship and enjoyment of God.

To this let us bow, with reverential awe and strict obedience.

It is certainly treating the Testament with the greatest contempt, to say that any of its institutions are not es-

sential to the salvation of the soul; but the slanderer will not stop here, he will go farther and make light of those sacred things, by sneers and scoffs and misrepresentations; for example, how frequently do we hear it said—"that if a sinner go into the water (alluding to baptism) he will come out of the water a sinner." Now those very characters who express themselves as above, know very well that we do not believe, and no other society with which I am acquainted, that baptism separated from faith and reformation, will make any man a christian. But this is one of the many ways that they take to vilify, not only those persons who believe in the essentiality of the ordinances, but the institutions also. And the scandalous tales told in regard to the Lord's supper, (Testament acceptance of the term,) the institution of feet washing, and the salutation of the holy kiss, are too ridiculous to be noticed by any person who has any respect for the Testament of the Saviour. Now if these institutions were not upon record in the Testament, they then would have some grounds to oppose their observance, but even in that case they should act like honest men; and not misrepresent the views and intentions of the observers of such institutions. And reader, you will find that those vilifiers of the institutions are generally professors of religion, people who wish to palm themselves upon the public for the righteous seed of the Lord. Now, such people are a great deal worse than the ancient Scribes and Pharisees. The Pharisees made no pretensions to christianity, but these people do, and their religion consists principally in telling how they got it and in making loud prayers, &c. It is by this course of procedure that they let the world know that they have got religion, and well considered too, for the world could never find it out, or know it in their walk and conversation. These same people are opposed to

the gospel in water, in the institutions of the New Testament. With them it is the gospel at the anxious bench, in the barn, in the woods, &c. We say, that such professors are a scandal to christianity. It may be thought by some, that we are too severe on such as differ with us on those institutions. In reply we say that our remarks are not intended for those who honestly differ with us, but for those who are dishonest and vilify the institutions of Christ; and if we did not believe that it was our duty to expose and reprove such canting hypocrites we should not do it. In giving such reproofs we have only the honor of God and his word in view. It is the love of Christ and his cause that has prompted us to take up the pen and do all we can for the honor of our Master and the welfare of mankind. We plead for the ancient order of things, and we hold ourselves accountable to God for our procedure in the ministry, and wish no man to embrace our views if they be irreconcilable with the gospel, for it is a maxim with us to follow no man further than he follows Christ, and we are willing to allow others the same privilege. Therefore we do not think hard of persons who are sincere, or conscientiously differ with us, knowing that education has a powerful influence over man. But when people handle the word of God deceitfully, and also wilfully misrepresent the views of their fellow professor of religion, it is necessary for the good of themselves, and others, to give them a sharp reproof. That God is only to be found in his institutions, is a revelation of Jesus Christ, and every child of God is a witness. And oh! what a pity it is that so many people are opposed to God's method of saving poor sinners. They will not believe the gospel in water, therefore they reject this counsel of God against themselves.

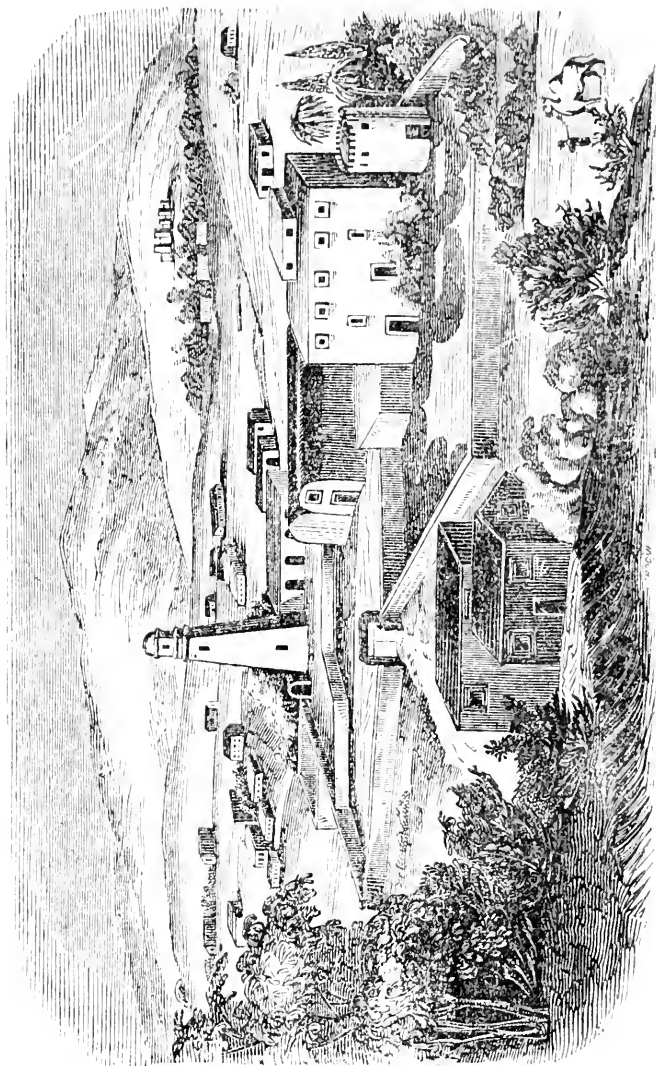
My dear brethren, you who believe and obey the gos-

pel, let no man deceive you by his good words and fair speeches. (Rom. xvi 18.) You must bear in mind that seducers have smooth tongues, and by their fine pretences, and fair speeches, will endeavor to impose themselves upon the people of God. They make great pretensions to the love of God, and have much to say of its being shed abroad in their hearts; they are generally very forward in praying. To love God, and to have his love shed abroad in our hearts, and to be much engaged in prayer to God, is the state and privilege of the born of God, but persons may pretend to great zeal for God, pray much and loud, and not love God. The only true and certain rule to judge professors by, is the word of God. If they walk not by that rule, let them profess as loud, and say as much as they please, there is no light in them, they are not the born of God, they have not the Spirit of Christ, and of course are none of His. The way to heaven is declared to be narrow, and few there be that find it, the way to destruction is broad and many there be who travel thereon. (Matt. vii. 13, 14.) Now these things go on to show us that self must be denied, the lust of the flesh crucified, we are to strive against the current of this world, the course thereof being contrary to godliness. A living fish swims up stream, or against the current, but a dead fish floats with the stream; a good figure of a true and of a false christian.

Brethren rejoice in the Lord, and be exceedingly glad for that signal victory which you obtained over your enemies when you submitted your bodies to the water in Baptism, for it was in that holy institution that all your sins were purged away, and you became the children of God by faith in Christ Jesus, (see Gal. iii. 26, 27,) and thus your rejoicing will comport with the primitive converts to christianity, as recorded in the Testament.

But alas ! for false christendom, too many of her converts rejoice and shout entirely too soon—yes ! shout before the victory over their sins has been obtained. We have no example, from the 2d chapter of the Acts to the end of Revelation, of the believers rejoicing before Baptism. But that many immediately after their Baptism did rejoice in the Lord is very evident, so that it is not before, but after baptism that we can consistently with the word of God, rejoice in the Lord. For example, the three thousand who were baptized on the day of Pentecost, with others, did after their baptism eat their meat with gladness and singleness of heart, praising God, &c. See Acts, 2d chapter, from the 41st verse to the end of the chapter. The Eunuch immediately after his baptism went on his way rejoicing. Acts viii. The Phillipian jailor, after his baptism, rejoiced, believing in God, with all his house. Acts xvi. 33, 34. The Israelites sang and rejoiced after their baptism unto Moses, in the cloud and in the sea. When I see and hear people shout and make such a great to do before they have complied with the terms or plan of salvation, I say to myself these people shout too soon.

And now dear reader I must bring this work to a close, and would say let us in all things have an eye to the glory of God and the salvation of the soul, and that our walk and conversation comport with the word of the Lord.



Nazareth.

THEOLOGICAL WRITINGS

PART III.

AN EXPOSITION

OF CERTAIN

EVANGELICAL TRUTHS

AND A FEW REMARKS ON THE

Present State of Christendom.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come"--ISAIAH xxi: 11, 12

ERRATA.

NOTE.—The most of the following errors, are justly chargeable to the proof reader, and not to the author.

- PAGE 25**, line 17 from top, for "scene" read "scheme." 2 line from bottom, before Emanuel put the word "our."
- " 26, line 11 from top, for "thorne" read "throne."
- " 40, line 11 from bottom, drop the word "their."
- " 108, line 5 from the top, drop the word "old."
- " 112, line 9 from the top, instead of the word "as" read "this is."
- " 120, line 7 from bottom, after the word "God" read, "as the Apostle writes in Rom. viii. 35—39, 'Who shall separate us from the love of God?'"
- " 124, line 8 from top, for the word "sinners" read "us."
- " 128, line 2 from bottom, after the word "received" read "the."
- " 135, line 6 from bottom, instead of the word "he" read "they"
- " 142, line 5 from bottom, for "apostle" read "apostles."
- " 184, line 17 from bottom, read "her head" instead of "the head."
- " 273, line 16 from bottom, read "fully" after "to be." Line 10 from bottom, read "fully" after "to be."
- " 335, line 10 from top, for "prosecutor" read "persecutor."
- " 409, line 1 from bottom, after the word "mind" read "that glorifies the name of God."
- " 416, line 17 from bottom, for "word" read "world."

NEAD'S THEOLOGICAL WORKS.

PART III.

CHAPTER I.

AN EXPOSITION OF CERTAIN EVANGELICAL TRUTHS; AND A FEW REMARKS ON THE PRESENT STATE OF CHRISTENDOM.

VARIOUS are the opinions of the professors of Christianity on the subject of the religion, or the doctrine of our Lord and Saviour Jesus Christ. And it is a stubborn fact, that according to their views and opinions of this all-important subject, do they generally conduct themselves. How necessary then, that those views and opinions be in accordance with the thing itself! I mean the religion of which Christ is the Author. It is certain, that, in the days of the Apostles, there was not such a variety of notions and opinions entertained by those who made the good profession. It is true, that there was some jarring with regard to the reception of the Gentiles into the kingdom—and there were also some little heresies introduced into the church at Corinth. But there was a Paul, a James, &c., who soon exposed those innovations; and thus the leaven of error was irradicated, and the Church, preserved in unity and love. But, alas! since the departure of the Apostles, things have got into a very bad state. Christendom is divided into numerous sects, and all distinguished by different names, so that every one can know his party. Every sect has its particular views and laws for the regulation and government of its Church, and no two

sects have the same views and laws: consequently, from this diversity arises the bone of contention, for each party contends that its government or creed, is in unison with the Testament. And if it be so, I must say mystery, mystery!—for I cannot solve the matter. The Testament a book of inconsistencies or contradictions! A book which reveals itself in a thousand different ways, as man would have it! But I have and always had, a better opinion of the good book, than to believe that it is the author of the above confusion.

A query presents itself to the mind. From whence, then, does all this smoke and confusion arise? According to the light which I have received, I can answer, from the bottomless pit, and, of course has no foundation? that is, it hath not the doctrine of Christ for its support. We read in the 9th chapter of Revelations of a bottomless pit; and from the account given, it is a place of smoke, and out of said smoke, hurtful creatures do proceed, and by reason of the smoke, the sun and the air were darkened. How very applicable to the present condition of Christendom. For instance bottomless—no foundation—which agrees with what we have already remarked on the condition of christendom, that mystery, babylon—or the confused and contradictory order of things in our so called christendom, has no foundation in the doctrine of our Lord Jesus Christ, and by reason of which smoke that is confused order of things—the sun and the air—that is the Gospel and State of the church are darkened and thereby rendered hard to comprehend. The bottomless pit will finally become the prison for the devil and all the evil spirits. See Rev. 20th. The Devil has always been the author of confusion. He began his work in Heaven among the bright Seraphims of glory, and caused the fall of many. But as the presence of Deity cannot endure

confusion, the Devil and all his adherents, were expelled from those peaceful regions, and ever since his expulsion from heaven he has not ceased to prosecute his hellish work among the sons of men, and will no doubt continue so to do, until he is laid hold upon by a certain mighty angel. Rev. xx. We see him at work with our first parents—the representatives of the human family—and, to the great astonishment of heaven and earth, succeeds in causing Adam and Eve to transgress the law of their Creator, and displaces them from that happy state and beautiful order, in which they had been situated by their Creator. If our first parents had kept their post, it is highly probable that there would have been an end to the work of the Devil; but their fall made it an easy matter for him to carry on his work of confusion and destruction. His throne is now erected in the heart of the natural man, confusion, disorder, and all manner of vice are the principles of his kingdom, so that wherever those principles manifest themselves in Church or State, the Devil is not far off. Yea, he is there.

God, in order to counteract and destroy the works of the Devil, sent his only begotten Son into the world, and communicated his will unto the children of men. The will of God was delivered plainly and very intelligibly; and that it might not be forgotten, the Evangelists and Apostles put it upon record, and the sacred record is known by the name of the New Testament of our Lord and Saviour Jesus Christ. And whilst many of the records of men have sunk into oblivion, and are no more to be found upon the earth, God, by his infinite wisdom and power, has preserved and handed down the sacred record from one generation to another: and over this sacred record the devil has no power. The record is the same now as it was when it came from the hands of the

Evangelists and Apostles. No doubt if the Devil had possessed the power, the sacred record long since would have been destroyed or changed so as to make it read very differently from its original. But the Devil has been very successful in causing many of the children of men to deviate from, and put false constructions upon, the holy record ; and this the Devil could not have done, had the children of men been always willing to do their duty : therefore the disobedient must not cast all the blame upon the Devil, but also upon themselves. The Spirit of God strives with man, to lead and direct him into all necessary truth. But the carnally minded man delighteth not in the ways of the Lord. He prefers the ways of the Devil. And thus it frequently happens, notwithstanding all the means and inducements given by Heaven, many will not yield, but force their passage down to hell.

This unwillingness in man to do the will of God, is, and always was, the cause of the destruction of the ungodly. If we take a look into the Bible, we find a great many instances of the kind. The Israelites were a highly favored people : the will of God—the blessing and the curse—were plainly communicated unto them by Moses and the Prophets. And yet we have not upon record a more stubborn and rebellious people than they were.—“Hear, O heavens, and give ear O earth, for the Lord hath spoken : I have nourished and brought up children, and they have rebelled against me.” Is. i ch. 2 v. The will of God to man is a narrow way, because it is contrary to nature. It is in opposition to the course of this world, and it is natural for man to love the world, and the things of the world. Yes, the carnal mind has its existence and being in that which is contrary to godliness ; and when the will of God predominates over the heart, the carnal mind dies, and finally ceases to exist. It is a giv-

en up point, that in order to the salvation of the soul, man must know and feel his depravity ; if the knowledge and feeling be true and genuine, the sinner will have no confidence in the flesh, but exclaim, with an Apostle, ‘ For I know that in me (that is in my flesh) dwelleth no good thing : for to will is present with me, but how to perform that which is good I find not.” Rom. vii, 18. There are people to be found who declare that man is only free to choose evil, and not free to choose good ; that his situation is such, that he cannot give consent, or subject his will to the will of God. Now these characters who deny the free agency of man, if sincere, must certainly be ignorant of the organization of the mind. A little examination into this matter, will show that the organization of the heart and mind of every accountable creature is such, that he can control his will at pleasure. Why is it that in the common concerns of life, men make choice of those things which they desire ? If the will of man be not free, then I am at a loss to understand the Saviour when he saith, “ O Jerusalem, Jerusalem, which killest the Prophets, and stonest them which are sent unto thee : how often would I have gathered thy children together, as a hen doth gather her brood under wings, but ye would not.” Luke xiii, 34. “ We will not have this man to reign over us.” Luke xix, 14. “ And ye will not come to me that ye might have life.” John v, 40, &c. Dear reader, it is plain to me, that that faculty of the mind called will, is free in all men, to accept or reject, choose or refuse. And this freedom of acceptance and rejection was not conferred upon man for his destruction, but for the better qualification of the enjoyment of that God, who made man for his glory, and that Redeemer and Saviour who suffered and died, and rose from the dead, for the restoration of man. It is only that service and worship that flows from a free and willing mind. That is acceptable with, and glorifies the name of God ;

whereas, if man had not the power over his will, he could not obey and worship God from a right of choice, but his conduct would be unavoidable, and of a compulsory nature. Notwithstanding the free agency of man, were it not for the glorious light of the Gospel, it would avail him but little, for his mind would be enveloped in darkness. But God does not require that from his creatures which he has not made known unto them. His manner of dealing with his rational creatures, is, first to give his will, to make known to man what He would have him to do. In this way God proceeded with Adam, and with Abraham, and with the Israelites; and so he proceeds with the Jews and Gentiles under the Gospel dispensation. The Apostle tells us, "For it is God which worketh in you both to will and to do of his good pleasure." Phil. ii. 13. God works by his word and Spirit in and with the sinner, that he might subject his will to the will of God, and enable him to perform the same. "And the Spirit and the bride say come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take of the water of life freely." Revelations xxii. 17. Thus it is plain that God works upon the will of man, to the end that he might be saved, which according to man's free agency, and the plan of the Gospel, could never be accomplished, until the will of man be sunk or lost in the will of God. But there is a difference between will and power. A man may have the will to do something but not the power. We could produce a great many instances of the kind, but the thing is to plain to comment upon. Paul saith, "For to will is present with me. but how to perform that which is good, I find not." The Apostle had the will to do good; this freedom he possessed, but the power to perform the good he possessed not, or he

could not find it in his nature. The power to do evil is always present with man. Paul saith, "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man : but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Rom. vii, 21, 22, 23. Thus it is plain that man has the power by nature to do evil, but the power to perform the good is not in his nature. To do evil, is agreeable to nature, and to do good, agreeable to the Spirit of God, which Spirit man does not possess by nature.

The power to perform the will of God, is only to be obtained from God through Jesus Christ. And the power is as free for one man as for another, and can be obtained by all who will look to God in a proper manner for it. It is the height of presumption for a man to say, that the power is for him, and a certain part of the human family only. The power to perform the divine will is for all to whom the same has been committed, but will be conferred upon none but those who look to God through Jesus Christ, for it. In John, 1st chapter and 12th verse, we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Man is a very dependent creature upon God, an independent Being ; and it his duty to feel and know at all times his dependent state. For it is only when he feels and knows his dependency, that he will reverence and adore his Creator. When man feels himself rich and independent he becomes proud and rebellious, just like the Devil. Therefore, in order that man may be preserved from the power of the Devil, in imbibing a wrong feeling of his real character, let him at all times bear in mind, that it is in God he lives, and has his being—that he is a child of mortality, and must be sepa-

rated from the body, and the body be dissolved and mingle with its mean original, and the Spirit go to that God who gave it. But it is a stubborn fact that the carnally minded man seldom reflects upon his situation, and probably never would lay the same to heart, were it not for the operations of the Spirit of God, and the Gospel of our Lord and Saviour Jesus Christ. Blessed be the name God, for his long forbearing mercy, exercised towards rebellious man ! A still small voice of mercy and tender compassion pursues the sinner even whilst trampling under his polluted feet the blood of the new covenant, and whispers in his heart, " O man, thou art in the way of destruction ! O wanderer, return ; retrace thy steps, and implore the forgiving mercy of God." The very moment the sinner gives place to the calls and invitations of Heaven, he becomes alarmed at his state ; he now sees his great folly, and that by his conduct he has rendered himself an unclean, a polluted, condemned, and hell-deserving creature. This discovery of his real character, strips him of that high and independent mind which he manifested in his unconvicted state, and brings him to the feet of sovereign mercy. How applicable are the words of the Saviour, " Blessed are the poor in spirit : for theirs is the kingdom of heaven !" Mat. v, 3.—Yes the convicted sinner may be a man of wealth, a man of honor, yet with all these things before him, he views himself as though he possessed nothing ; being destitute of the one thing needful.

Now, this is the way that the sinner must be brought in order to salvation ; not saying that every one must experience, in every respect, what another experiences, but one thing must be felt by all, that is a poverty of spirit. The sin-sick soul will make enquiry for the heavenly Physician ; and the words of Solomon are very applicable : " By night on my bed I sought him whom my soul

loveth: I sought him, but I found him not. I will rise now, and go about the city in the streets, and in the broadways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth: I held him and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." Sol. iii, 1, 2, 3, 4.

O, that all those who profess to be Zion's watchmen, were in reality the servants of the Most High God.—Then would they be found upon her walls with salvation in their mouths to direct and feed the hungry soul with the bread of life. The pure word of God, and those words which we have in the 52d chapter, and 7th and 8th verses of Isaiah, would be very applicable: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchman shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion."

But the above is by no means applicable to the present state of the professed watchmen of Zion. They are very far from lifting up the voice; and with the voice, singing together. They are very far from seeing eye to eye; they are at variance, and do not understand one another. No wonder, then, that things are in so bad a state—that there is so much confusion among the professors of religion. Many of the professed preachers of the Gospel will have a sore account to render for their conduct; for it is principally their fault that the professors of religion are so much divided, or disunited. I tho't

that the words which we read in Isaiah, 56th chapter, 10th and 11th verses, might with propriety be applied to many of the professed watchmen of Zion: "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter." And should the weary, heavy laden sinner in his struggles for salvation, meet with one of these blind and ignorant watchmen, it is ten to one if he does not devour or destroy the good work commenced in the heart of the sinner, by healing them slightly, and saying peace, peace, when there is no peace. Jer. viii. 11. And by their seductions they build up a wall, and lo, others daub it with untempered mortar. Eze. xiii. 10. Thus the false Prophets proceeded in the days of Isaiah, Jeremiah, Ezekiel, and Daniel. When the people were convicted of their rebellious and idolatrous conduct, and threatened with heavy and severe judgments, communicated unto them by the Lord's faithful Prophets, then would the false Prophets exert all their power to cause the people to believe, that it would not be unto them as denounced by the true Prophets. And thus by prophecying lies in the name of the Lord, the people forgot the name or the word of the Lord, for the name or word of Baal. But the Lord hath said, "The Prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat, saith the Lord." Jer. xxiii. 28. It is among the greatest evils to prophecy or teach the people falsely in the name of the Lord; for by so doing the people may be deceived, and the word and testimony of the living God rejected; therefore, let the preacher be careful how he pro-

ceeds in the discharge of his high and holy calling. If he desires a pure heart and clean hands, he cannot examine himself too often. A few questions like these will not be amiss: "How did I become a preacher?—What are my motives for preaching? What do I preach? It is presumable that every preacher can answer the above questions; and that he may not deceive himself, (for we are so apt to think more favorably of ourselves than we have just grounds so to do,) let him place before him the first preachers of the Gospel—the twelve Apostles: the seventy disciples, Stephen, Philip, &c.—What kind of men were the disciples and followers of the meek and lowly Jesus. Were they learned men? Some of them were—Paul, Matthew and Luke. Did they receive their education for the express purpose of preaching the Gospel? No, they received their education before their conversion and never thought of preaching until after conversion. How do you prove that some of the Apostles were unlearned men? From what we can read in the 4th chapter, 13th verse of the Acts—"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Could they not read and write? Yes, they could read and write; but they were not classical scholars. They never studied the rudiments of the world, elocution, &c., and of course they were not eloquent speakers, and this is what I allude to when I say they were unlearned; for he who can but read and write is not styled a learned man. Yet, notwithstanding some of the Apostles were unlearned men, they were great preachers of the Gospel. It may be asked, is not eloquence, or excellency of speech, a great addition to the preaching of the Gospel? We will let Paul the learned, answer this question: "And I, brethren,

when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God : for I determined not to know any thing among you save Jesus Christ and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power ; that your faith should not stand in the wisdom of men, but in the power of God. i Cor. ii. 1—5.

Why was it that the Apostle disclaims excellency of speech and enticing words of men's wisdom in preaching the Gospel? He has told us : would you hear him again? "That your faith should not stand in the wisdom of men, but in the power of God." Thus it is plain, that God alone is to be glorified in the salvation of souls, If a knowledge of the rudiments of the world were requisite and necessary for the preaching of the Gospel, then the preacher would be indebted to the world for his qualifications ; and if so, then the glory of man's salvation would also be due to the world, or to the high schools of men. But let it be remembered that God has determined that flesh shall have no glory in this matter. Hear the Apostle again upon this subject : "For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called : but God hath chosen the foolish things of the world to confound the wise : and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence." i Cor. i. 26—29.

It is very plain to me that it is not the will of God that the Gospel should be preached with the wisdom of

words; for if so, Christ and the Apostles would have directed the Churches to institute or establish what we call in this, our day, Theological Seminaries. But not a word to that effect is even hinted at, much less commanded but the contrary is more than hinted at. Whenever the Gospel is preached with the wisdom of words, the cross of Christ is made of none effect. A crucified Christ cannot be effectually exhibited in a sermon fashioned after the rudiments and sciences, or wisdom of man. And what is the preaching of the Gospel but the preaching of the cross of Christ? It may be, that this book will fall into the hands of some people, who will scoff and make light of these remarks; and if so, I would say, that they might as well make light and scoff at the Apostle Paul, because he wrote to the same effect. Yes, I got this knowledge from the book of God, and I desire to be thankful to my Heavenly Father for the same; and notwithstanding, I must acknowledge that I am a very unprofitable servant. Let us hear this Apostle again, for he is very explicit upon this interesting subject: "For Christ sent me not to baptize, but to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God. i. Cor. i. 17, 18. The wisdom of words are learned in the high schools of men, and belong not to the Christian economy, or doctrine of Christ, but to the course of this world. The cross of Christ cannot be exhibited effectually when clothed with the wisdom of this world, the wisdom of this world hides the cross of Christ from man. Would you see the cross of Christ in its native colors, then study the simplicity of the Gospel, and you will discover the cross standing in the valley of humility, surrounded with the contempt of the world:

and yet that very cross is the power and wisdom of God. Proud men cannot relish the lovely cross of Jesus—it is foolishness unto him. Yea, there is too much self-denial, too much suffering connected with the cross of our Emanuel for him to shoulder. But it is a true saying, “no cross, no crown.” In this life the cross-bearer encounters much tribulation. Yes, he is often held in derision, and considered a great fool by the world; but, ah, the time will come, when he shall wear a bright crown of glory, and be clothed with the white raiments of righteousness, and in his hand he will hold a palm, denoting victory, victory. And how much astonished will the enemies of the cross be, when they shall see those very characters whom they thought so little of in this life, crowned and clothed as above stated, and numbered with the people of God, as we can read in the wisdom of Solomon, 5th chapter. “Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labor. When they see it they shall be troubled with terrible fears and trembling, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit, shall say within themselves, this was he whom we had sometimes in derision, and a proverb of reproach; we fools accounted his life madness, and his end to be without honor, how is he numbered among the children of God, and his lot is among the Saints!”

The cross of Christ is contrary to nature, that is, to the dictates of fallen nature, and of course to the vanities of this life; and it is owing to this that the Gospel, by many, is not preached in its natural simplicity. And what good does such preaching do? Why none at all. It only deceives man, and it is to be feared, fre-

quently seals his damnation. For when people once take up the idea that they can be saved without stooping so low, and denying themselves, as the cross of Christ actually requires, they are sure to cherish that idea, and at last become so firmly established in it, that it is ten to one if they ever in this life are brought to see or feel otherwise. What folly to try to unite the cross with the pomp and vanities of the world! Let us take a peep into some of those houses erected by the professed friends of the cross, designed for the worship of God. What do we see? pomp, pomp, pomp! A lofty throne all clothed and decked with precious things, which proud man delights to behold. And alas, alas, for poor Christendom, in all the house, the lovely cross is not to be found. No, no, that is lost sight of, and I am sure if old Paul was upon earth and was to enter such an edifice, he would be an unwelcome guest; he would make a very awkward figure, because he always carried about him the cross of Christ. The first preachers of the Gospel were plain men; their Master gave them the example, and it comported with doctrine they espoused and professed. There were no Reverends and Right Reverends among them; such titles were never countenanced and practiced by the Apostles. They are not applicable to the cross, and the Apostles would not fellowship anything which did not comport with the cross of Christ. They were all brethren belonging to one family—they had but one Father and but one Master: they loved one another, but never worshiped one another. They were an unfashionable sort of people, their profession would not allow them to follow the customs of the world, which are various and fluctuating, and generally inconsistent with the cross of Jesus Christ.

There are three sorts of preachers in the world.

First, the self called preacher. Second the man-called preacher. Third, the called of the Lord. Now the first two called preachers are a great hindrance to the propagation and spread of the pure and vital religion of Jesus Christ; for in the nature of things it cannot be otherwise. They have not been called and qualified by the great Head of the Church. And when this is the case, it matters not how well they may deliver themselves to the people; they will do no good. The self-called preachers are accountable to no body, and generally have for their object the foundation of a new sect, and lamentable to say, it matters little what a man preaches he is sure to have followers.

The man-called preacher is one who is a hireling, and of course has his masters, and whose great study will be how to please his employers, he may be set down as a real man pleaser, for in preaching he has for his object, the loaves and fishes, a good living, &c. y

The called of the Lord, are those who preach God's word, "For he whom God hath sent, speaketh the words of God." John iii. 34. And will study so as at all times to please, and to be approved of by Him who has called him to the work of the ministry, and to save souls. ' But as we were allowed of God to be put in trust of the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." i. Thes. ii. 4.

Thus it is only such men as are lawfully called, and do exercise themselves in the publication of the Gospel, that are likely to do good. But far be it from me to pass condemnation upon any who have assumed the office of the Ministry. God alone can see into the heart of man; and it is with Him that we all have to do. Suffice it to say, if the walk and conduct of the preacher, comports with the doctrine of the Saviour, the mouth of man is stopped, for Christ saith, "By their fruits ye shall know

them." Consequently there is no necessity, neither is it right, for man to condemn his fellow creature, as it respects those matters, for if their works do not comport with the Gospel, their work does already condemn them.

It is the besetting sin of man to possess the itching ear; they are like the Athenians, who always had a desire to hear new and strange things; if the preacher cannot tickle their ears, they immediately become dissatisfied with him, and say directly, he cannot preach, though the preacher may have preached unto them the pure Gospel of man's salvation. Such people are ever learning, and yet never able to come unto a knowledge of the truth; and they never will, as long as they possess such itching ears, therefore, the sooner they would divest themselves of that itching disposition, the better it would be for them. If man would be profited by a preached Gospel, he must condescend to be humble, and possess a teachable disposition. Then he would see and feel that the weakness of God is stronger than man; and that the foolishness of God is wiser than man. The faithful servant of Christ will not study how he may please man but how he may please him, who has chosen him to be his servants. Prejudice is also a great barrier to the reception of many Gospel truths, and is by no means a friend to man. Whenever this evil is realized, man ought not to rest contented until the same be irradiated from the heart.

In the U. S. it has become very fashionable for people to assemble themselves together at those places appointed for preaching. Yes, the people, generally speaking, take great pains to go to meeting: and from the movements of the people, an ignorant man of the Christian religion, a Jew, or Mahometan, would think that the people were all Christians. It is very commendable that

the people do not neglect this matter: but what a pity it is that the people are not all actuated by better motives. Various are the motives of man in regard to this matter; and because the motive of many is not as it should be, they receive no benefit. In this country, going to meeting is no sign of a man being a Christian. And yet it is true, that no christian, if he can avoid it, will neglect or absent himself from the house of God. But when only the fashions and customs of the day prompt or induce man to make a profession of the Christian religion, such a religion is vain and unstable, and of a worldly nature, and may answer his purpose, or serve him very well for this world, but will avail him no good, but augment his misery, in the spiritual, or other world. If man has no better evidence of being a Christian than going to meeting, and professing to be a Christian, I would say, that his evidence is of little weight, and not sufficient for him to rely upon. The salvation of the soul is a matter of the very utmost importance. There is not a subject in the world that ought to concern and engross the attention of man so much. Why then rest the matter upon a sandy foundation? Wisdom would say, procure the best evidence, and examine thyself, and see whether thou art the man—the man of God. The thing is weighty—it is the life of the soul. Thou art on the march for the grave, and endless eternity. Yes, from the time thou camest from thy mother's womb, thou hast been traveling to the grave; and God only knows how near thou art to the end of thy journey. Some people get to the end of their journey sooner than others; but by and by, all will arrive at the end of the journey of life. Yes, reader, these things are all true, and thou canst not revoke them—for God hath said that man shall die. And when man arriveth at the end of his journey, then his friends will take the body and sink it in the grave. The

cold grave is now the house for man. There the body repositeth with its kindred dead, in awful silence. The sun shines upon the grave, and pours his heat upon the clods of the valley. The winds blow over the grave—the rain and the drifting snow, fall upon it—the lonely grave! How solemn the thought! The son and daughter will say, there lie my parents! The parents will say, there lieth my son, my daughter! The husband will say, there lieth my wife. The wife will say, there lieth my husband! These are gloomy thoughts—but ah, the time will come, when the dead shall awaken into immortality. The grave is not the end of man. No. They that have done good shall come forth unto eternal life; but they that have done evil, shall come forth unto everlasting destruction.

Reader, dost thou believe what thou readest? Then see to thy soul's welfare, and make sure work for eternity; and that thou mayest not be deceived in this matter, examine thyself, and know assuredly, whether thou hast a right, a good and lawful title, to a mansion in thy Heavenly Father's house—for none shall be admitted into the heavenly state, but those who have a good and lawful title. And to aid thee in this matter, let us go and examine the last Will and Testament of our Heavenly Father. This Will was devised from eternity, but not of force until after the death of the Testator. "For where a testament is, there must also of necessity be the death of the testator: for a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. ix. 16, 17.

The Prophets and old Fathers had a great many thoughts and said and wrote a great deal about our Heavenly Father's Will. They, no doubt, would have been very glad to see and hear all that was in it. Yes, the Master hath said that "Abraham rejoiced to see my

(that is Christ's) day, and he saw it." "For I tell you that many Prophets and Kings desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." They were like children who have a rich Father, and were told by him that he had made a Will, and about some of the items in the Will. How anxious to know all about the Will! Even the angels desired to look into those things, but could not. This will of our Heavenly Father's may have a reference to what we can read in the 5th chapter of Revelations. John, the beloved disciple, tells us that he "saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals." We have intimated that this sealed book may have reference to the Gospel before its development. The Gospel was hid, or sealed, in the mind of the Deity, seated upon his majestic throne. When the highly favored disciple saw and heard "a strong Angel proclaiming with a loud voice, who is worthy to open the book and loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon." He tells us that he wept much—and well might he weep. Yes, all Adam's family would have had great cause to be bathed in tears, and that eternally, if what followed had not taken place. John knew that that book concerned Adam's family, and that upon the opening of it depended the redemption and salvation of the human family. And whilst John was weeping, one of the Elders spake comfortably unto him, and charged him to dry up his tears. "Weep not," saith the holy Elder, "Behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof." O, what good news—the best news that ever reached the ear of man! Jesus hath

prevailed—the Lion of the tribe of Judah, the root of David, by his Almighty power, hath rescued man from the ruins of the fall! Yes, an eternal redemption hath been procured for guilty man—the original debt contracted by Adam, our federal head and representative, is now cancelled, and the book of the New Testament, the mind of the Deity, is revealed.

After John had heard the good news, I will venture to say that he felt like another man. And immediately after he had heard the good news, he was favored with a revelation of the glorious Conqueror. He tells us that “he beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” The great Conqueror is here represented as standing in the midst of the throne, surrounded by all the heavenly hosts, like unto a Conqueror who had vanquished his enemies and returned to take the throne, and all welcomed and crowned with victory. And after the resurrection of our great Conqueror, he could say unto his Apostles, “That all power in heaven and in earth was given unto him;” and consequently he could also give the following charge—“Go ye therefore and teach all nations;” for the seven horns denote his seven fold, yea, his Almighty power,—the seven eyes his great wisdom: and thus the great power and wisdom of our Conqueror are said to be the seven Spirits of God. Well might an Apostle say, that the whole Godhead dwelt bodily in our Lord Jesus Christ. See Col. ii. 9. And this great power and wisdom of God is in the Gospel, and sent forth into all the earth, for the salvation and sanctification of the children of men.

Christ is both called a Lion and a Lamb. How wonderful are the ways of the Lord! The nature of the

Lion, and the nature of the Lamb, are very different. The one is very strong and voracious—the other patient and harmless. And when we reflect upon the character of our Emanuel, as represented by the Lion and the Lamb, the figure is very applicable, and also very plain. Christ may well be called a Lion, for he is all-powerful, and the destroyer of the works of the devil. He may well be called a Lamb, for he was harmless and very patient. He bore with great patience the insults and contradictions of sinners. Yes, he very much resembled the Lamb when he was taken by wicked hands and hurried about from place to place, receiving the abuses which none but wicked men and devils could be guilty of, and finally crucified between two malefactors, without making any resistance, or uttering one murmuring word!

And when the “Lamb came and took the book out of the right hand of him that sat upon the throne, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth.” And the beloved Apostle also tells us that he beheld and heard the voice of many Angels round about the throne, and the beasts and the elders: and the number of them was ten thousand and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and blessing. And in the 6th chapter, the beloved disciple tells us that he saw our Conqueror seated upon a white horse, and a bow and a crown was given unto him, and

that he went forth conquering and to conquer. Therefore let earth be silent—Jesus reigneth. Yes, the Captain of our soul's salvation hath gone forth to slay our enemies, and will not give over until every enemy is put under his feet; and the last enemy which our Conquerer shall destroy will be death, and when this enemy is vanquished, all tears shall be wiped away, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto John Write; for these words are true and faithful. Rev. xxi. 4, 5. And when all this, as above stated, shall be brought about, then shall the Son, our glorious Conqueror, deliver up the kingdom to God, even the Father, and subject himself unto him, that God may be all in all. i Cor. xv.

Dear reader, we have now heard a great deal about the Testator of the last Will and Testament of our Heavenly Father; and now let us examine the Will—it is our privilege to do so. It will not do for us just to depend upon what other people tells us of the Will; for man is a fallible creature, and cannot always be relied upon.—And I am sure if we feel concerned about the matter, that we also feel a desire to read, or get it read to us, the Will of our Heavenly Father. You probably have heard it said that common people have not the learning to understand the Will of God; but don't you believe in such sayings, for it is a very plain Will, written in common style and adapted to the meanest capacity. You may rest assured there are no flaws or mistakes in this Will, that we must have lawyers to pick it to pieces for us.—Those who would have you believe that the book is so mysterious, and that it requires great learning to pry into its meaning, are as blind as bats; they are blind,

and leaders of the blind, and if you listen to them, and believe what they say, both you and they will find yourselves engulfed in a horrible ditch. If it requires so much human wisdom to understand the Will of God, how comes it to pass that not a word to that effect is to be found in all the book? No where in all the good book do we read that a man must have great learning in order to understand the Gospel. But that it does not, is plainly intimated. For example: "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 25—27. See also Luke x. 21, 22.

Well, dear reader, by this time you are not only willing, but I hope, also very anxious to investigate the Will of God. Let us then go to work. It is not a large book: no, it is but a little book—nevertheless this little book contains a great deal of matter. But before you do so, I think we had better look up to God for a blessing, that He would afford us the necessary aid. When the Psalmist David would have a knowledge of the law, he prayed unto God, "Open Thou mine eyes, that I may behold wonderful things out of thy law." Ps. exix. 18. And there is another thing which I must remind you of. If you desire to be instructed in the way of eternal life, you must approach the sacred record with a mind divested of prejudice, and with a determination or will to do all that your Heavenly Father requires at your hands. If so, then it is that you have the promise of obtaining a knowledge of the doctrine therein revealed.

"If any man will do his will, he shall know of the doctrine whether it be of God, or whether, I speak of myself." John vii, 17.

Upon an examination of the sacred record, we discover that it treats upon a great many subjects; some of these subjects are to be found in different places of the book; but suffice it to say, that there is not one uninteresting subject in all the book. It is just such a book as God would have it to be. But now, dear reader, as it is not to be expected that I could write about all the items to be found in our Heavenly Father's Will, (were I even able,) in this book, I shall only give my view of certain important truths therein revealed. And we shall, in the first place, notice what the good book says about those persons who shall fare well in the other world. And blessed be the name of God, those characters are so plainly described, that no one who will examine for himself can be deceived, but know assuredly who they are. Christ tells us that we shall know men by their fruits—"Wherefore by their fruits ye shall know them." Mat. vii, 20. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Mat. vii, 24, 25. "For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister and mother." Mat. xii, 50. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." John xiv, 21. "Ye are my friends, if ye do whatsoever I command you." John xv, 14. "They are not of the world, even as I am not of the world." John xvii, 16. "For as ma-

ny as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii. 14—16. "Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are become new." ii Cor. v. 17. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v. 24. "And hereby we do know him, if we keep his commandments. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." i John ii. 3—5. "Whosoever abideth in him sinneth not. Whosoever sinneth, hath not seen him, neither knoweth him. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us by the Spirit which he hath given us." i John iii. 6, 14, 24. "We are of God; he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth, and the spirit of error. Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit." i John iv. 6, 13. We might, if we thought it necessary quote a great many more testimonies, but the above are sufficient. And these testimonies which we have quoted, and might yet quote, do all speak in substance one and the same thing. Yes, there is no disagreement or contradiction in these witnesses.

Dear reader, we ought to reflect well upon these testimonies. Yes, every item declared in these testimonies ought to be duly considered; for it is by these witnesses that we can know whether we be heirs of the heavenly kingdom or not. And it is a solemn truth, that if one of these witnesses testifies in our favor, then do they all tes-

tify that we are the children of God. And if they do not all testify in our favor, then not one of them does testify that we are the children of God. And it is plain, yes, very plain indeed, that these witnesses do uniformly declare that he who is a child of God, an heir of the kingdom, doth keep the commandments of our Lord and Saviour Jesus Christ; that they are completely renewed in the spirit of their mind, and are also completely subjected to the whole will and Spirit of God. And as far as I know, this is universally acknowledged by those who profess to believe in the New Testament. It is an undoubted fact, that a man must know the precepts of the New Testament before he can observe them. Therefore the reader must see the necessity, as we have frequently remarked in this book, to study the Gospel, in order to find out his duty towards God in every respect, that no one command be left unobserved, so that we may have the approbation of the Judge of quick and dead, and receive the consoling plaudit of well done thou good and faithful servant, enter thou into the joys of thy Lord and Master. See Mat. xxv. 21.

I have now arrived at the most critical point; that is, to call the attention of the reader to an examination of the precepts of the New Testament. And my reason for so declaring is, because the professors of religion are at variance with regard to the commands and their observances. But as critical as the point may appear to be, I shall nevertheless proceed to communicate my mind upon this very important subject, and that in great simplicity.

The New Testament contains a great many commandments for the believer to observe; so many, that the reader must not think to find them all stated and commented upon in this work. That is not so much my object, as to apprise the reader of the manner in which

he should proceed in order to ascertain and arrive at a proper understanding and observance of the precepts. Let me then, dear reader, have your patience for a few moments : for in addressing myself to you, it is my object, if possible to throw some light upon that road, or path, which has been chalked out by the Saviour of the world, though in a measure rendered obscure by the creeds and disciplines, the doctrines and commandments, of men. May I not address you in those words which the Lord delivered unto the rebellious Israelites by his Prophet Jeremiah: "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16. O that this may be the state of thy mind—the true intention of thy soul. If so, I have no doubt that thou wilt attain to a good understanding of the will of God. Christ hath said, "Seek and ye shall find, knock and it shall opened unto you ; for every one that seeketh shall find, and to him that knocketh it shall be opened." Mat. vii, 7. It may be that the reader is in Babylon : if so, he must come out of her, for she is an enemy to the truth, though in disguise. It is vain for the reader even to attempt to find out the true and acceptable will of God, so long as he adheres to the principles of that great prostitute. She is condemned by the word of God, and threatene'd with a great many greivous plagues. See Revelations, 18th chapter. All those who are under the influence of mystery, Baylon, and adhere to her principle, will never come to a saving knowledge of the truth; for the hearts of all such are unprepared to seek the Lord. The heart of man must be in a proper state of preparation to seek the Lord. Jehovah will not be found by those who are not honest in their researches after truth, and I feel it to be my duty to make this matter as plain to the reader as possible ; and no doubt, in so do-

ing, I shall incur the displeasure of every prejudiced character who may read this book. My object is to please God, though it may cost me the frowns and derision of men.

Some people search the Scriptures for the sake of argument. Such characters are light minded. Their conversations upon the Gospel are generally attended with levity—they glory in questioning and cross questioning their fellow creatures on the Testament, and never feel better satisfied than when they think they know more than others. Such people are not far from being among the last who submit themselves to the Gospel. It is an awful thing to trifle with the word of God. There is another class of characters, who in reading the Testament take man for their guide, instead of the Spirit of God. Their main object is to bend the Testament to their creed. These are some of those Babylonish folks, as above hinted at; and it is to be feared that the Testament hath more readers of this description of character, than all the others put together. The mark of the beast is very visible in their forehead. See Rev. xiii, 16—that is, anger, and if possible, revenge; and all just for the sake of their darling creed, which they have substituted in room of the word of God. They are easily known. For example, if you question them about their creed, and point out what you believe to be erroneous, or inconsistent with the word of God, they become instantaneously so hot and feverish, that you might just as well undertake to reason with a madman, or with such characters who possess the same spirit as those whom Pilate undertook to reason with concerning the innocence of our Saviour; instead of yielding, it only increased their rage; they cried out the more, crucify him, crucify him. They, in general, cannot endure the individual who explains the Gospel differently from

them and their preachers. These people are in an awful state of darkness; hell and damnation await them, and will be the cup of their portion, if they do not undergo a change for the better. They are a very dangerous set of people. The followers of the Lamb have always had to encounter them, and suffer more from them, than from any other people. They possess the same spirit which was possessed by those who put Christ and the Apostles to death. During the times of the dark ages, they did a great deal of mischief; they delighted in the sufferings and death of the Christians; but they have little or no power when the sun shines, for they reign altogether in darkness. I dread them more than the boldest infidels. All they want is power, and whenever they get the Government on their side, or can sway the Government as they please, then let Christians, look out and prepare themselves for the stake, and all manner of tortures; for those are the very characters whom the Apostle alludes to when he tells us, that they have received strong delusions, that they should believe a lie that they might be damned, who believe not the truth, but have pleasure in unrighteousness. ii. Thes. ii. 11, 12. These characters are so plainly described in the Testament, that they can be easily known by every serious and reflecting mind. Reader, study to know the true meaning of the marks of the beast. See Rev. xiii. 16, and xx. 4. For you ought to know these characters, in order that you may keep at the utmost distance from them, for they are very contagious. Yes, you may rely upon it, that they are very infectious.

I have already stated what the mark in the forehead meaneth, but I have not stated what I understand by the mark in the hand. To be brief, it signifies the handling of the sword, or any other carnal weapon, in the destruction of a fellow creature. And whenever I con-

verse or reason a point with a person, and discover that he becomes angry at my person I take it for granted that he belongs to the beast. But as long as an individual does not manifest a spirit of anger or revenge, but that of love, I do not care what society he belongs to, far be it from me to impeach him with anti-Christ. There is another class of characters, who take it for granted that all that their preachers say is truth. Those people remind me of a nest of young birds, they have their mouths always open to swallow what their preachers bring them, good or bad—right or wrong.

They seldom or never examine the Testament, without it is to find the preachers text. From their conduct it appears that they think it is sufficient for them, if the preacher reads and studies the word of God. These people are very easily pleased; they seldom undertake to hold an argument, but they have a very good reason for it—they know but little, scarcely able to repeat a single passage of Scripture, verbatim. These people bid tolerably fair for destruction; but there is a difference between this class and the preceding one; there is probability of their conversion; but only a glimmering hope for the preceding class. There is another class of characters, who make no profession of religion, and yet are attentive readers of the word of God. They will even contend for and vindicate the truths of the Gospel, as though they were the adopted sons of God. It would be well for this class to reflect upon the words of the Saviour, and see whether they are not applicable to their state: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Mat. x. 32, 33. "Whosoever, therefore, shall be ashamed of me, and of my

words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy Angels." Mark viii. 38. And I would remark, that to confess Christ, signifies more than just an acknowledgment of the truth; it is a hearty subjection to the requirements of the Gospel—then man does not only confess Christ with the mouth, but with his actions also, and "actions speak louder than words;" and this is what Christ means in the above words—by words and actions. I suppose that I am understood as respects the above class. tw

I will now call the attention of the reader to a class of characters who do not search the Scriptures in vain. They are such as have pondered well the path of their feet. Prov. iv. 26. And have found that the path which they had been travelling upon, leadeth down to the chambers of darkness and misery. They now search the Gospel in order to find out the way to heaven, and not only to find out the path, but also to travel thereupon. They are those weary, heavy laden souls which we have already described in some of the preceding pages of this work. How very precious is the Gospel to such distressed souls! They now search the Gospel as for hidden treasures—they are lost, and are desirous of being found—they are in darkness, and desire the light. Their business is now to pray and read, and read and pray. It may of a truth be said that their hearts are prepared to seek the Lord. ii. Chron. xix. 3. And in turning over the sacred page, how careful to retain what they have read, in particular the commands; and as they pass along their prayer is still, O, Lord, show me all that thou wouldst have me to do. How impartial to know the whole will of God. And thus, by their diligence, their hearts become illuminated by the Son of Righteousness.

I will give you another, and a true sign by which you may know the truly converted person. All those persons that are properly wrought upon the very first disposition or desire of their hearts, is obedience to the Lord, and that is what the Spirit of God instils in the heart. For example, at the day of Pentecost, all those persons which were convicted under the preaching of the Apostles, immediately cried out and said, "Men and brethren what must we do." Acts ii. 37. And when Saul was convicted, he immediately said, "Lord what wilt thou have me do?" Acts ix. 6. And when the Jailor was convicted, he cried out, "Sirs, what must I do to be saved?" Acts xvi. 30. To all those questions, obedience to the will of God, was the answer. And I defy any person to show me where Christ or the Apostle gave the convicted souls to understand that they must do nothing in order to their soul's salvation. What then, are we to think of those characters who teach the people the doctrine to do nothing? You may think for yourself. My mind has been made up long ago. To be brief—I rank them among the false teachers. But if the penitent be on his guard, and follow his first convictions, they will still excite him to obedience, and finally his attachment will become so strong to the word of God, that he cannot tell which command is the greatest, and can say with the Psalmist David. Then shall I not be ashamed when I have respect unto all thy commandments." Ps. cxix. 6.

And in viewing the word of God, with an impartial eye, the believer will observe every command in its proper place, for the precepts and institutions of the New Testament may be compared to a golden chain; if one link be taken away the chain is broken. Just so with the word of God; if one command be neglected or unobserved, there is a rent in the whole system. There-

fore let man be careful not to part that which God hath joined together. It was said to Moses, "See that thou make all things according to the pattern showed to thee in the mount." Heb. viii. 5. Ex. xxv. 40. There was to be no deviation whatever from the revelation given to Moses upon the mountain, but all things had to be observed or constructed according to that revelation. The same charge, in substance, was given upon the mount of Olives, with respect to the new covenant, that all things should be observed in accordance with the doctrine of Christ, our great exemplar: "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Mat. xxviii. 20. This charge covers or embraces every precept and institution in the Divine economy, or Gospel. The Israelites were not allowed to go up into the mountain, or touch the border of it, when the law was given to Moses. Moses was instructed by the Lord how to proceed in this matter: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount, or touch the border of it. Whosoever toucheth the mount, shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live, when the trumpet soundeth long, they shall come up to the mouth." Ex. xix. 12, 13.

Reader, what is the signification of this solemn charge? For it is certainly intended to impress the mind with something of a very solemn and awful nature. That mountain which Israel was not allowed to approach or touch, was the mount Sinai; and the reason was this. The Lord descended upon that mountain to deliver his law unto his servant Moses, and the bounds which were set unto the people round about the mount, were intend-

ed to represent that reverence and respect for the Lord and his word; and they not being allowed to touch the border of the mount with their hands, is intended to represent that prohibition from adding to or taking aught from the law—"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. iv. 2. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deut. xii. 32.

And is there no bounds set unto the people round about the Mount Zion, the Gospel dispensation? Yes, the Gospel has the same bounds, but with this difference, the penalty is much greater. The penalty with reference to mount Sinai, was an affliction of a temporal nature, to be endured in this life: but the penalty with reference to Mount Zion, the New Testament dispensation, is of a spiritual nature, to be inflicted in time and in eternity. "For if he that cometh, preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him." ii Cor. xi. 4. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book."

Rev. xxii. 18, 19. O, man, wilt thou be so bold as to touch with thine unhallowed hands the Mount Zion—that is, add to or diminish from the sacred record. Man must be presumptuous indeed, to be guilty of a sin of so great a magnitude. Such characters “do rush upon the thick bosses of Jehovah’s buckler.” Is it a light thing, O ye sons of men, to alter heaven’s mandate? From what source hast thou derived thy authority? Thou canst not, thou darest not say, that the great Lawgiver hath clothed thee with that authority; for he has never been seen personally upon the earth since he ascended to the right hand of the Majesty on high: He has not yet risen from his seat. Hear what he hath said concerning this matter: “Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them their meat in due season? Blessed is that servant whom his Lord, when he cometh, shall find so doing. Verily I say unto you, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.” Matt. xxiv. 45—51. “He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that when he was returned, having received the kingdom, then he commanded those servants to be called unto him, to whom he had given the money, that he

might know how much every man had gained by trading." Luke xix. 12—15. When our Saviour had delivered the will of his Father unto the children of men, and had also made the atonement for man's redemption, and had risen from the dead, he then went into a far country, like the lord and nobleman spoken of in the above verses, and now ever since his departure, it is the duty of the children of men to be faithful in the discharge of those orders which they have received from the Master. And it is plainly revealed in the above verses, that he only will be considered a faithful servant, who has strictly observed every injunction, without the least deviation, given by the Master. Yes, such characters will have great boldness in the day of reckoning and to them will be assigned a kingdom--an inheritance which fadeth not away. The Master will surely come. It has been a long time—yes, upwards of eighteen hundred years since he took his leave from the world. I believe he will come before very long, to call his servants to an account: and oh, reader, is it not a manifest truth, that hundreds and thousands have declared, that the Master delayeth his coming, and with a trumpet towards heaven, that the man Christ shall not reign over them? Many householders and servants will have a sore account to give of their conduct. Only look at the householders and servants of the Master; how are the servants smitten by the householders; servants smiting their fellow servants: they eat and drink with the drunken. Things are certainly in a wretched and deplorable state, and will probably continue to get worse and worse till the Master cometh. Good God, have mercy upon us, and save, oh save poor bleeding Zion! May this be the prayer of all who are endeavoring to be found obedient.

O, ye householders, ye preachers, let us reflect upon these matters: yea, let us examine ourselves and see

whether we have done our duty. The matter is weighty. I do believe if all the preachers would do their duty, that things in a short time would undergo a great change for the better; but so long as the householders act so imprudently, things will only grow worse and worse. The besetting sin of the day is to carry things to excess—to run to extremes. What wrangling and disputings about this and that commandment, as though all the commands were not essential to salvation! For example, what a great contention about baptism! There are persons to be found, who in speaking upon this institution, strain the point to such a degree, as though man was saved by Baptism alone. There are others to be found, who in speaking upon the institution, carry the thing to such an excess, as though Baptism was a non-essential, and that man can be saved without Baptism. And if I know any thing about man's duty towards God, it is, that he lay no heavier stress upon one commandment than upon another, and try and observe them all. The great Head of the Church has assigned Baptism a place in the new covenant, and nothing under heaven can be substituted in the place of it to answer the same purpose. I am sure that if man would impartially examine the New Testament, he would find that man cannot be saved by the observance of one commandment. If one commandment would be sufficient for man's salvation, then there would be no necessity for any more. But as we have already intimated, no where do we read in the Gospel that man is saved by one command. Then we say, that man cannot be saved by faith alone, by repentance alone, by baptism alone, or any other commandment alone. Faith will not answer in the room of repentance, neither will repentance answer in the room of faith; neither will faith and repentance answer in the room of baptism; neither will baptism answer in the room of

faith and repentance. The supper will not answer in the room of the communion, neither will the communion answer in the room of the supper; neither will the spiritual import make void the literal performance of feet washing, or the kiss. All these precepts and institutions are necessary for man's salvation; and one is of as much importance as the other, in the place assigned it by the great Lawgiver.

The plan of salvation is thus completely developed in a system of doctrine which will not admit of the least alteration; and against this rock the gates of hell shall not prevail. "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Isaiah xxviii. 16. This is that stone which Daniel speaks of, that was cut out of the mountain without hands; that is, not of human wisdom or of human contrivance, (see Daniel, second chapter,) but the wisdom and power of God, and shall finally destroy the works of the devil.

The imaginations of human nature are always contrary to God's manner of dealing with his creatures. This truth is verified in a great many instances in the Bible and Testament. We have a striking instance of this nature in the anointing of David to be king over Israel. When Jesse and his sons were called and called to the sacrifice, and when they were come, Samuel immediately fixed his eyes upon Eliab, "And said, surely the Lord's anointed is before him." I have no doubt but Eliab was just such a person as human nature would make a choice of: but he was not the Lord's choice. Then Jesse made all his sons, save David, pass before Samuel; but they were all refused. Then human nature was completely baffled, for it was the least of Jesse's thoughts that his youngest son the stripling Da-

vid, was the Lord's choice. Samuel asked Jesse whether all his children were there. Then he thinks of David, and saith, "there remaineth yet the youngest, and behold he feedeth the sheep," as though this circumstance would be sufficient to convince Samuel that David would not answer for the Lord's anointed; for if Jesse had thought so, he would have had him at the sacrifice. But Samuel ordered David to be sent for, and no sooner than David came, the Lord said to Samuel, arise, anoint him, for this is he." See i Samuel xvi.

Again we have another instance of this kind in the slaying of Goliath. When the Israelites were at war with the Philistines, and Goliath, the champion of the Philistines, had defied the armies of Israel, and when Saul and all Israel heard the words of this champion, they were dismayed and greatly afraid; for Goliath also made a terrible appearance. And when David took provision to his brethren which had joined the army of the Israelites, the great champion of the Philistines made his appearance, and as before defied the armies of the living God. And David spake to the men that stood by him, saying, what shall be done to the man that killeth the Philistine, and taketh away the reproach from Israel, for who is this uncircumcised Philistine, that he should defy the armies of the living God? And Eliab, his eldest brother, heard when he spake unto the men; and Eliab's anger was kindled against David, and he said, Why camest thou down hither; and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart, for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?" I have frequently reflected upon the answer which David gave his brother, "Is there not a cause?" This answer could not be disputed by Eliab; but that David, the stripling,

should meddle with or inquire into the matter, greatly aroused his anger. But after all and all, this despised David was the very individual who saved Israel from the uncircumcised Philistine. For when the words of David were rehearsed before Saul, he sent for David.— And David said unto Saul, let no mans heart fail because of him ; thy servant will go and fight with this Philistine. And he furthermore gave Saul to understand that the Lord would deliver him out the hand of this Philistine.

And now let us see in what way human nature would prepare David for the battle. “ And Saul armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail, and David girded his sword upon his armour.” Thus David was equipped according to the course of this world. But how contrary to the wisdom and power of God, as the Lord hath declared ! “ For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah lv, 8, 9. David soon discovered his error, and said unto Saul, I cannot go with these, for I have not proved them.

Now, reader, let us see in what way God would have David prepared for the engagement. David took his staff in his hand, and chose him five smooth stones out of the brook, and put them into a shepherd's bag which he had, even in a scrip ; and his sling was in his hand, and he drew near to the Philistine. And when the Philistine saw him, he disdained him ; but David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied. See i Sam. xvii. And

thus we learn in the event, that David by this simple equipment, succeeded in discomfitting his antagonist, and finally beheaded him with his (Goliath's) sword. And again, this whole affair makes a striking representation of the great victory which the Captain of our soul's salvation achieved when he expired on the cross, over the great adversary the devil, who has always defied the armies of the living God. No doubt but he thought, when he brought Christ to the cross, that he would thereby gain a complete victory over him : but ah, by that very circumstance, Christ bruised Satan's head ! The limits of this book will not admit of a complete explanation of the representation : the reader must exercise his reasoning powers, and make the necessary application, and in the event he will no doubt find that it is figurative of the victory which the Redeemer gained over the Devil.

Dear reader, we might produce more instances from the Scripture of a similar nature, showing the difference between the wisdom and power of God, and the wisdom and the power of the world. Yes, the whole history of Gods' dealings with the Israelites in the destruction of their enemies, throws great light upon that subject, and it is well worthy the attention of every individual who is in pursuit of a knowledge of the wisdom and power of God to study these things. Be assured, dear reader, that it is your privilege, every day of your life, to grow in grace and in the knowledge of truth. I therefore admonish you, as a well-wisher of your soul, to search the Scriptures ; make yourself well acquainted with the revelation of Heaven, and when you get knowledge, be obedient. O do not despise the goodness of God ; His eye is upon you. Yes, not a thought nor action escapes His notice, for His eyes are like flames of fire ; and it is unto Him, the heart-searching, the re-trying God, that man must answer for the deeds done in the body, let those deeds be good or evil. If man

will, in this state of being, bow the knee in reverential awe before the great I AM, and implore His forgiving mercy, in a manner consistent with His Holy will, then, O then, will man find a Saviour gracious and kind—a Saviour who can save from sin and its awful consequences.

Beloved reader, it may be, that you have made your peace with God. If so, I feel satisfied that you can bear testimony to the above remarks, and in that the Saviour is only to be found in the way of obedience, the way of self-denial. And unto such we can declare in the name of God, that it shall go well with them in the other world. Yes, there never was a son or daughter of Adam's family who offered themselves up to God in the name of Jesus Christ, but found a sin-pardoning God.—And the reason why many do not receive the blessing, is, because they do not offer themselves wholly to God; they make a reserve—some darling sin or besetment must be retained; they are not willing to relinquish all for the sake of Jesus. The sacrifice is therefore not complete, and may with propriety be termed a lame sacrifice, and, as such will never meet the approbation of God. Man must be willing to renounce and forsake every thing that is inconsistent with, or contrary to the will of God, for Christ will be a complete Saviour, or no Saviour at all. If man is saved by Jesus, he will be saved indeed: man must not expect to be saved in his sins but from his sins. It is sin, that abominable thing, which separates man from his God; but when sin is pardoned, man is reconciled unto God; he enjoys a peace which passeth all understanding—a peace which the world can neither give or take away. O, happy, happy is that man who has passed from death unto life. He can look forward with pleasure, and wait with patience, until he shall receive his discharge from

the Christian warfare, and join the blood-washed throng who cry holy, holy, holy, Lord God of Sabbaoth.

Reader, I do wish from my heart that you may be one of those characters. That is what has induced me to write this book ; and if I were now in your presence, I would beseech you by the streaming blood of the cross, to save yourself from the damnable nature of sin. And if you have been adopted into the family of God, I would say be faithful in the discharge of your calling, not only to-day, or to-morrow, but all the days of your pilgrimage, which will not be terminated until the soul is separated from the body. And I would now like to talk a little with you about the troubles of the way. You have certainly embarked in a good cause—you have enlisted under the banner of King Jesus,—yes, you have sworn allegiance to him, and I trust that you have done so not only for one or two months, or years, but during the whole war ; for none shall be crowned but those who endure to the end—"He that endureth to the end shall be saved." Mat. x, 22. "Be thou faithful unto death, and I will give thee a crown of life." Rev. ii, 10. The Master hath said, "These things have I spoken unto you, that in me ye might have peace : In the world ye shall have tribulation ; but be of good cheer, I have overcome the world." John xvi, 33. And the Apostle, in confirming the souls of the disciples, exhorted them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Acts xiv, 22.

For aught I know, thou mayest be in thy first love ; and if so I know that thou feelest very strong, and art ready to say, and canst say, "My beloved is mine, and I am his" Songs of Sol. ii. 16. And it may be, that thou art ready to express thyself as Peter did to the Master, "Though all men shall be offended because of thee, yet will I never be offended. Though I should die

with thee, yet will I not deny thee; likewise also said all the disciples." Mat. xxvi. 23, 35. But alas, for poor Peter, when his troubles come on, his strength fails him, and then he disowns his Lord and Master. And so it frequently happens with the children of God, when in their first love. They are apt to forget themselves, and frequently undertake, in their own strength, to slay their spiritual enemies, and are as often defeated. He who knoweth well what is in man—what human nature can do hath declared "that the Spirit is willing, but the flesh is weak. The believer must place no confidence in the flesh, but at all times look up to God for grace to help in every time of need. The devil will tempt the believer, and, if possible, cause him to backslide from God; and he is so well acquainted with human nature that he knows full well how to proceed with the believer. And the child of God must not think that he can arrive to a state in this life, in which the enemy can have no access unto him. The time will come, when the Devil shall be deprived of the power of temptation, (See Rev. xx.) but that time will not be this side of Christ's second coming. But it is the duty of every believer to endure temptation. As the Apostle James hath admonished. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him." James i. 12. When the believer is tempted, let him look to Jesus for succor, and he will receive strength to endure and resist the temptations of the Devil; for it is through Christ strengthening the believer that he can do all things, as an Apostle has declared. The Devil may tempt as much as he pleases, he cannot defeat the believer, without the believer gives his consent to be taken captive at the will of the Devil. Therefore the believer must never strike his colors, but have his eye

always fixed on Jesus, the author and finisher of his faith. As St. Paul hath written in his letter to the Hebrews, 12th chapter and 2d verse. "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God." Christ knoweth how to deliver the believer from the snares of the Devil, and will deliver him if he calleth upon him, and walketh in his footsteps "For in that Christ himself hath suffered, being tempted he is able to succor them that are tempted." See Hebrews ii. 18.

The Evangelist informs us that after Jesus was baptized, "He was led up into the wilderness to be tempted of the Devil;" and accordingly the Devil tempts Jesus. Yes, he came to him, no doubt, under the expectation of a sure and certain victory; but he was sadly disappointed. And the first temptation that he presented to the mind of the Redeemer, was for him to disbelieve or distrust in his Father, for if you be, saith the tempter, the Son of God, command that these stones be made bread—exert your power, and make it manifest that you are the Son of God, for if you do not command these stones to be made bread, it is evidence that you lack the power that would make it appear that you are the Son of God; and it is certain that God is not mindful of you, or he would not leave you to hunger and starve in a dreary wilderness. This temptation, though very artfully constructed and presented to the mind of the Saviour, was met with a complete rejection, and immediately fell at his feet. The enemy, not willing to give up his fruitless undertaking or cause, makes a second attack upon the Saviour; and it appears that the Saviour was willing that the Devil might exert all the power he possessed against him, that he might make use of all the

means in his wisdom to defeat him if he could in order that by his vanquishing the enemy, the children of men could believe and put their trust in him, the Redeemer and Saviour of man. The Devil taketh the Saviour up into the holy city, and setteth him on a pinnacle of the Temple, and saith unto him. "If thou be the Son of God, cast thyself down; for it is written: He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This temptation is similar to the first; the purport or design of which was, to get the Saviour to distrust and disbelieve in his Father, which would have been the case had Christ yielded to the temptations. The power to work miracles was a gift which Christ received from his Father, for the sole purpose of establishing and confirming the authenticity of the Gospel, which is intended for the benefit of man, and not for the Devil. Therefore, had the Saviour wrought a miracle from the insinuations, and for the gratification of the Devil, it would have been an abuse of that gift. But the second temptation shared the same fate as the first. When the Devil discovered that he could not succeed in his first object, he then changes his views, and undertakes to bribe the Saviour by presenting another temptation. He therefore from the pinnacle of the temple taketh Jesus up into an exceeding high mountain, and showeth unto him all the kingdoms of the world and the glory of them, and saith unto him. All these things will I give thee if thou wilt fall down and worship me. The Devil claims the kingdoms of the world and the glory of them, as his property; and, in the above temptation, he expresses a willingness to surrender them all up into the hands of the Saviour on very easy terms—"if thou wilt fall down and worship me." How very anxious was the Devil to get the Saviour to

do something at his bidding." But all would not do. Christ was too well acquainted with the intention of the enemy; he knew his business—the grand design of his coming into the world too well, to be overcome by that very enemy whose head he had determined to bruisé. He therefore by one stroke with the sword of the Spirit—the word of God—causes him to depart from his person. "Get thee hence Satan, for it is written thou shalt worship the Lord thy God, and Him only shalt thou serve." See Mat. iv, and Luke iv. The Devil directly leaves the Saviour, and never afterwards tempts him in person; but ever since makes use of numerous devices and schemes to frustrate the great object of the Saviour's mission into the world.

I trust that we shall be able to have recourse to the above after we proceed a litte farther, for the benefit of the child of God when sorely tempted and beset by the enemy of souls, I have stated that the believer, when in his first love, if not very mindful of his duty, is sure to forfeit that blessed and happy state. And what we read in the last three verses of the 10th chapter of Revelations, is what every child of God experiences more or less. Those verses read as follows: "And I went unto the Angel, and said unto him, give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophecy again before many people, and nations, and tongues, and kings." This little open book, represents a revelation of the Gospel, which when communicated to, and received by the sin-sick soul it is very sweet. Yes, O, how sweet is the knowledge, how delicious the taste of

the good word of God, and of the powers of the world to come. See Heb. vi. 4. 5. Well may the Psalmist say: "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way." Ps. cxix. 103, 104. The believer having the love of God shed abroad in his heart, through the knowledge of the doctrine of Jesus Christ, may be said to be in his first love; his heart is now enlarged or expanded towards the welfare of his fellow creatures; he, therefore, like holy David, hates every false way, and will in the course of his pilgrimage testify in behalf of the truth, and expose or protest against the ways of the Devil. And now his bitter times will follow; for that sweet knowledge of the word of God will make him very bold in the service of his Master. Yes, his heart and mouth are opposed to the unrighteous ways of darkness, and as the Devil has his kingdom in this world set up in the heart of every unconverted man, he will meet with a great conflict—such a conflict, that in which if he be not very careful, he will, in the event, lose his first love, like unto the children of Israel, after they had made their escape from their enemies, the Egyptians. When they saw them destroyed in the Red Sea, they rejoiced, and sang praises unto the Most High; they felt very strong in their Great Deliverer, and no doubt thought that they would never murmur against the Lord—that they in future would never suffer themselves to be ensnared by an enemy. But alas, for poor Israel, the very first trial that they met afterwards, and which took place shortly after they moved forward from the Red Sea, made it manifest that they were not the strong people that they let on to be when delivered out of the hands of the Egyptians. For when they came to where the waters were bitter, they sang another song—for they immediately murmur-

ed against Moses, saying, "What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast in the waters, the waters were made sweet, there he made for them a statute and an ordinance, and there he proved them." See Exodus, 15th chapter.

Yes, reader, as it happened with old Israel, so it frequently happens with many of God's new and spiritual Israel. At the time, and immediately after their baptism into the death of the Lord Jesus Christ for the remission of their sins, they feel very happy in the Lord. Yes, they like old Israel, are ready to sing songs of victory unto the Lord. Yes, and it is their privilege to praise the name of the Lord for the deliverance which was manifested in their behalf. But now let them move forward in their march for the Heavenly Canaan, and it will not be long before they, like natural Israel, will arrive where the waters are bitter: and what I am now relating is what I believe that every child of God hath experienced, or can testify unto. Yes, all those who have turned their backs upon the House of spiritual bondage in which the children of men are, when under the control and power of the carnal mind—when slaves to the devil, and the lusts of the flesh—do know what I have written is truth. O whata struggle it is for some to get from under this bondage! What sighing, what weeping, what praying!—not saying that the child of God obtains the victory merely by being in great distress on account of sin, and by praying; but every sinner when convicted for his sins, will of course be in distress, some more so than others. There is no particular rule, or it is not stated in the Gospel, what amount of distress sinners will experience on account of their sin; but, according to my view of the matter it is this: that every sinner must be brought to know and feel that he is a

sinner, and that this knowledge and feeling will create a distress in the soul : and the amount of distress depends a good deal upon the conviction of the sinner ; and according to the state of the sinner, so will his convictions be ; and when the burden of sin is rolled away by and through the name of Jesus Christ, then it is, that the believer can rejoice in the God of his salvation. He has now a hope which reaches beyond the grave—a hope big with immortality ! O, the change, the great change which has been wrought and brought about in the heart and conduct of the man, who has been saved by and through the word and Spirit of God ! O, how calm, how sweet for the present ! But stop ! what mount is that which lieth in the way ? How steep ! how rugged ! It is Calvary. And must I climb the mount ? Yes, yes, if thou wouldst enter the blissful country thou must ascend that mount, for it lieth just on the other side. Now the waters become bitter ; but, thank God, there is a tree, which when cast into the water, will make the water sweet. And what is that tree, but thy confidence in the Lord ? Well may an Apostle exhort the brethren and say, “Cast not away, therefore, your confidence, which hath great recompence of reward.” Heb. x. 35. And at this place, Satan will exert himself to the utmost. He will shoot his fiery darts, and if possible, throw a gloom over the mind of the child of God. Yes, he will lead him about as he did the Saviour in the wilderness. He will tempt him to distrust in God, so that the believer may cast away his confidence in the Lord. Yes, he will try and reason the case with the believer, and misrepresent the way to heaven ; and if he should not meet with success in one point, he will have recourse to another. He will exhibit to his mind the glories and pleasures of this world : yes, he will tell the believer that they are for him, and may be enjoyed by him. And if the child

of God gives place to these temptations, that is, if he does not resist them immediately by the word and Spirit of God, he will finally become very weak. And when this is discovered by the adversary, he will exert all the powers of darkness in order to get the believer to become sick and tired of the ways of God. And when this becomes the state of the soul which was adopted into the family of God, then it is that it loses that relish for hearing and reading the word of God, and finds no time for prayer. The least trifle will cause them to absent themselves from the house of God—the place of divine worship. Yes, they can content themselves for months without once hearing the Gospel. The world now becomes their chief delight: they never feel better satisfied than when their worldly matters are in a prosperous state or condition.

Now the above account of the backslider, is generally of a gradual progression. Yes, with some the work of the devil is carried on so gradually that it is hardly perceptible. They thus become hardened in sin by degrees, and with all may still maintain their standing in the Church. Their first love is lost, and of course they are foolish virgins. And it is greatly to be feared that many, yes, very many, are in this state; but it is a manifest truth that they are the servants of the world, and that religion only occupies a secondary seat in the heart, and with some scarcely that. But let it be remembered that man cannot “serve God and mammon,” and that if he love the world, the love of the Father is not in him. “For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world.” John ii. 15, 16.

Now it is to be feared that the world has taken too great a hold of many of the professed people of God. Yes, it cannot be otherwise, or they would not devote

nearly all their time to the world. They are late to bed, and they rise early in the morning, but it is to be feared not to serve God, but the world. They thus labor night and day to become rich in the world, so that they can have it in their power to make all their children rich. And it frequently turns out, that their riches make their children proud, and keep them from coming to the Lord. If brethren in general were to strive as much to make their children rich in the Lord, as they do to make them rich in the world, it would be of more importance unto them. To have a comfortable living in this world is a blessing to man—but to have more than this, proves to be a great curse to many. Wealthy brethren have it in their power to do a great deal of good; and if they do so, their wealth, though ever so great, is a great blessing to them. But when they are uncharitable, and confine their riches to themselves and their children, their riches may be a means of the destruction of them and their children; for their children in general are sure to be proud and self-willed, and the fruit of such children is very visible in their conforming to the world. They dress like the world, they talk like the world—yes, to look at them you would hardly think that their parents were plain people, and belonged to the church of Christ. And finally the parents become entirely blind to the welfare of their children. O parents, parents, let us weep over our children! Can we see them taken captive at the will of the devil, and in the broad way to everlasting destruction? Have you made up your minds to live and depart this life as foolish virgins, leaving your children an earthly inheritance, and in the broad road to everlasting woe? God forbid it! O ye preachers of the Gospel, forbid it! O ye true and faithful servants of the Lord, forbid it!

Now there must be an exception made, between those

brethren who do their best by word and example to induce their children to walk in the ways of the Lord, and yet refuse to do so; and those brethren who neglect their duty towards their children, and rather encourage them to conform to the world; for it frequently happens that some children will not regard the good counsels and examples of their parents, but take their own way. Such children are in great danger of coming to a bad end. But wo, be to those parents who encourage their children to love and follow the sinful maxims of the world. The Israelites were solemnly charged not to make friendship with their enemies; they were not allowed to have any communication with them; they were intended for a distinct and separate people. Now the Israelites, in many particulars, were intended to represent God's new and spiritual Israel—and the enemies of the natural Israel to represent the enemies of the spiritual Israel. And those enemies are very numerous, and in the present day are very different in their characters; and it is the privilege of the children of God to be enlightened to know, and know how to defeat these adversaries. And I would say, according to my knowledge of the doctrine of Christ, every thing animate or inanimate, that will not comport with the doctrine of Christ, may in truth be considered an enemy; and we cannot be too particular in ascertaining them all; for an enemy is an enemy, let him be viewed in whatever light possible. I do not intend to particularize, but merely to assist my fellow soldier of the cross how to know, and how he may overcome his enemies. And it is an established point with me, that every thing which is an enemy to the cross of my Master, is also an enemy to me. Well, then my way of determining an enemy is this: Whenever I meet with an object, or experience an operation upon my heart, that will not comport or agree with the

word of God, and the cross of our Immanuel, let it be what it may—yea, it may be ever so pleasing, it may be viewed and represented to be ever so harmless and useful; I at once set it down for granted, that it is an enemy. By many, inanimate things are not considered enemies to the christian—that is, they have no influence over or upon the heart of man. But what hath the Master said? Hear his words. “And he said unto them, ye are they which justify yourselves before men; but God knoweth your heart: for that which is highly esteemed among men is an abomination in the sight of God.” Luke xvi. 15. The reader may be curious enough to ask what those highly esteemed things may mean; to point them all out would be a task too laborious, and would comprise a large volume; suffice it to say, that all those things which are to the reverse of plainness, or that do not excite and lead to humility, are those abominable things. Pride has its fruits as well as humility, and the one can always be distinguished from the other by its fruits. There are things that will excite to pride, and are opposed to humility; and there are also things that excite to humility, and are opposed to pride. I hardly think it necessary to begin to point out these things, as every person can, if he be disposed to do the will of God, know these things. Yes, those things which are highly esteemed among men; that is, men in their unconverted state, are very easily known by their agreement with fallen nature; and, as soldiers of the cross, we must not make friendship with them, but oppose them in the spirit of the Gospel; and this course of treatment towards them will crucify them to us. Then away goes all the vain fashions of the day, and we remain a plain and distinct people, from and in the world. And then the words of the Saviour will be very applicable to us—“I have given them thy word, and the world

hath hated them, because they are not of the world." John xvii. 14. "Ye are the light of the world: a city that is set on an hill cannot be hid." Mat. v. 14. But, oh, what will the fashionable, the gay professor say to all this? Why, methinks I hear him say that it is all weakness or nonsense, that is nothing to the purpose, and that religion does not consist in outward things; that it matters not how handsomely a man may situate himself in the world; that he may, if he sees proper, and can afford it, live in a palace, and that it matters not how grand a man may dress, &c. If the gay professor has an allusion to the religion of certain denominations, I will agree with him that all he may say, as above stated, is strictly so; I have not a word to say to the contrary: but if he has a reference to the religion of our Lord and Saviour Jesus Christ, I would say that he is ignorant, that he is blind, that he has not said the truth. The religion of certain denominations, and the religion of Jesus Christ, are two things. I appeal to every serious and informed man in the word of God, to say, whether there is any agreement or correspondence between those grand and highly esteemed things of the world, and the cross of our Lord and Saviour Jesus Christ? No doubt but he will answer and say there is no correspondence, and they are in opposition to one another. Hear the words of an inspired Apostle: "And what agreement hath the temple of God with idols; for ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." ii Cor. vi. 16—18.

The religion of Jesus Christ, is not a dead or inactive

thing, but a living, active principle, and its seat is the heart, and is productive of only such fruit, as will agree with the word of God, and comports with the cross of Jesus Christ.—And this fruit of the religion of Jesus Christ, will as truly and assuredly make its appearance in and by the possessor of it, as apples do make their appearance on the apple tree—and it would be just as unlikely to find an oak tree that produced apples, as it would be to find a man who possesses the Spirit of Christ, and at the same time a great strickler for the fashions and vanities of the world.

The animate enemies of the cross, are of two sorts, visible and invisible. The visible are of the human family—of this sort we have what may be termed Atheists, Deists, and false Christians. The only way to conduct ourselves so as to receive no injury from these characters, is to live the life of the Son of God—and by so doing they can do us no harm as respects our faith; and it may be that our good example will have a salutary effect upon them.—And should the child of God be called to suffer persecution or afflictions from Atheists, Deists or false Christians, (the latter is by far the most dangerous, severe, and cruel,)—let him exercise patience, and endure hardships, as a valiant soldier of the cross.—Never, oh never, let the Christian endeavor to overcome those enemies by making use of coercive means, but by love.—Love is a powerful weapon, which the child of God must exercise in the expectation of victory—and if this weapon fails in subduing a visible human enemy, then no other weapon in the Christian armory will do it.—And as for carnal weapons, the Christian has nothing to do with them. No, no, he must not upon any occasion, make use of them in his defence. The command is “deny thyself,” and it will puzzle a philosopher or any other man, to explain satisfactorily how a man can

deny himself and at the same time defend himself. We say it is a thing impossible.—O, ye soldiers of the cross, hear with attention, and obey the commands of the captain of our salvation. “But I say unto you, love your enemies, bless them that curse you, do good unto them that hate you, and pray for them which despitefully use you and persecute you.” Mathew v. 44. And it must be a strange kind of love indeed, for a man to possess towards an enemy, if he can punish or kill him at the same time. If there be such a love, the devil must be the author of it.

But to return. No where do we read in all the manual exercise of the Christian, that the soldier of the cross should have recourse to carnal weapons in discomfiting or engagement with his visible human enemies. And as it respects those invisible spiritual enemies, they are only to be known by comparing their operations with the word of God. Their manner of contention is by way of temptation, and are only to be resisted in the spirit and power of the Gospel. The Christian, will never be without these enemies as long as he remains in the flesh. They are always on the alert, and watching for an opportunity to take advantage, and to overcome the children of God. How necessary then that the command given by the master be strictly observed—I allude to “Watch unto prayer.” If this command be properly observed by the child of God, there is not much danger to be apprehended from those invisible spiritual enemies, though very troublesome.

Now, dear reader, in order to wind up and conclude this work, I will quote a few verses from Luke xiii, 24, 25, and in my simple way, unfold to the mind the true intention or design of the same. “Strive to enter in at the strait gate: for many I say unto you, will seek to enter in, and shall not be able when once the mas-

ter of the house is risen up, and hath shut the door, and ye begin without to knock at the door, saying, Lord, Lord, open unto us, and he shall answer and say unto you, I know you not whence you are." Reader, it takes more than one struggle, or effort, to enter in at the strait gate. Yes, it requires violence to the old man, to enter in at that door which heaven has opened for man's salvation. This door meaneth the will of God, which is very strait—so strait that nothing crooked, (that is, nothing impure or unholy) can be admitted.—In fine, nothing can enter in at this gate but that which is upright and consistent with its construction. This door was devised by our Heavenly Father, and constructed by his only begotten son our master Jesus Christ—and if this door were properly examined by those who would enter in, I am sure there would not be so many striving in vain; for they would see that it requires heavenly power, and a mind devoted to the performances of the whole will of God. The ability or power to enter the gate, cometh from God. What folly to strive to enter the gate abstract from this power, when it can be obtained by humble faith and prayer. But Christ hath said many shall seek to enter in and shall not be able. They probably endeavor to enter in by their own strength, never in a proper manner looking up to God for the necessary aid. They seek, it is true, but never seek in that place from whence the power may be obtained. It may be said of such, that they seek the living among the dead. O, dear reader, would you enter the strait gate, then enter into thy closet—and shut the door, and fall down upon thy knees, and pray to thy Father which is in Heaven, to have mercy upon thee, and give unto thee that power which thou needest in order to enter the strait gate.

†

There are people who do declare that a man has no

right or that it is not consist with the Gospel, for a man to pray to God before he has been baptized or obtained the forgiveness of his sins. Now it is to be feared that such people are ignorant, or unacquainted with human nature—probably never seriously reflected upon the depth of fallen nature—and have had but a superficial view, and but a light feeling of that awful state of depravity, in which human nature has been plunged by the transgression of one man—namely Adam. They tell us we have the Gospel, the word of God—and that is all sufficient. I agree that the Gospel is the power of God unto salvation; but that the Gospel independent of the Spirit, is all-sufficient is what I cannot believe; and the reason why I cannot believe it, is, for the want of evidence. How strange it is, surprisingly strange, that people are so prone to carry things to extremes—for there are people who on the other side declare that a man is saved by the spirit alone, and yet it is so plainly revealed that man is saved by the word and spirit.—We sometimes hear it said that there is no spirit besides the word. I will agree that the spirit agrees with the word and the word with the spirit, but that there is no spirit besides the word, is a great error. The Gospel speaks of the Father, of the Son or Word, and of the Spirit, and the manner they are spoken of, makes it plain that they are not one person; but that they are one in every other respect. It is plain from the Gospel that when Christ was upon earth, that the Father was in Heaven, and that the word was delivered unto the Apostles before the spirit was poured out upon them—for example, did not Christ declare in his high priestly prayer unto his Father, that he had given the word unto his disciples which his Father had given unto him?—see John xvii, 8; and the Holy Spirit was not given until the day of pentecost. See Acts ii chapter. Now this

of itself is sufficient to convince every reasonable man, that the word is not that Spirit which was poured out upon the disciples on the day of pentecost, or that Spirit which the apostle Peter declared would follow the remission of sins. See Acts ii, 38. Reader we must be careful and view things in their proper light. If we can receive nothing more from God, than what we have received, where is the utility of prayer, or of supplicating a throne of mercy, without prayer only signifies praises and thanksgiving. Is it possible that there is nothing to be implored or petitioned for? Is the naked Gospel, (if I may be allowed the expression) the only help that man receives from God in order to salvation? Ponder, ponder well, O, reader, these declarations? I hope that the reader will not think from the above expression that I undervalue the Gospel. No, it is the least of my intention to do so, for I verily believe that we cannot be saved without the Gospel. But I say we need the Spirit as much as the Gospel and the Gospel as much as the Spirit, in order to the salvation and sanctification of the soul—and that it is the privilege of every heavy laden, seeking soul, to send up his ejaculations or petition his Heavenly Father for grace and power to do His will. We are sometimes told that Christ and the Apostles did not teach the necessity of prayer before baptism. In answer to this, I would say that it is plain from the whole tenor of the Gospel, that it is the privilege of every sincere and well disposed person, baptized or unbaptized, to make prayers and supplications with thanksgivings, consistent with the Gospel, unto God our Heavenly Father. Christ and the Apostles both taught the great necessity of prayer. And I should be thankful if any person can show me from the Gospel that Christ and the Apostles in teaching the necessity of prayer, only referred to baptized persons, We read in the Acts of the Apostles, ix chapter, that

Saul prayed before he was baptized or obtained the remission of his sins—and his so doing was taken or considered as an evidence to convince Ananias that he was sincere—"Behold he prayeth." Again, the prayers of Cornelius were heard before his adoption into the church of Christ. See Acts x chapter.

The prayer of the publican was not refused or denied, because he was a sinner. In fact, if any class of people on earth ought and have cause to pray, it is convicted sinners—and here it will not be amiss again to remark, that the convicted sinner or seeking soul, has great cause to guard against another extreme, which is this. The idea of receiving the forgiveness of sins and the Holy Spirit in prayer, alone. O, how astonishing it is that the children of men are so much inclined to extremes. Whilst one party contend that prayer is not necessary, in order to the forgiveness of sins—the other make out as though prayer was the only thing to be observed, in order to the forgiveness of sins. In praying to God, the sinner must not expect or look for an irresistible power in answer to prayer—for such a power would not be consistent with God, and the free agency of man. Therefore after he has petitioned to God, for the assistance of his grace, let him exercise himself in the work, according to the plan laid down in the Gospel, and he cannot be too particular in observing that plan, for a deviation from the doctrine of the Master, will render all the struggles and exercises of the sinner abortive. The Spirit of God, will only aid so far as man is willing to go according to the doctrine of Christ, which is the word of God. And if the sinner proceeds as above stated, he will find himself upon the narrow way. "The King's high way of holiness." And now he must travel the way with holy perseverance—for there is no standing still, but a continual pressing forward. As the

Apostle hath written—"I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 14. Yes, the believer has no time to lose. The work is great, and must be accomplished if he would gain an admittance into the paradise of God. But alas, for many who have made a fair start for the crown—they suffer themselves to be diverted from the prosecution of their holy calling, by the tempter. Yes, the tempter will engross their attention by presenting a great many objects to the minds, in order to cause them to delay their time. The riches and honors of the world, are some of the objects with which the enemy has had great success in causing many to delay their time. Nevertheless the sojourner is not cut off as long as the door stands open. But when once the Master rises and shuts the door, then all will be over. It may be, that Christ in uttering these words, had reference to a certain law or custom, which I have heard said prevailed among certain inn-keepers in ancient times, which was this:—They had a set time, or hour in the night to close their doors. They therefore waited with patience to receive the weary traveller, until the hour finally arrived, and then closed or shut the door. Then those who come after the door was closed, may knock in vain—for the Master of the house will say unto them, I know you not. The winds may blow, the rain beat with ever so much force, the traveler must abide the storm. If there was such a custom, no doubt but that it was well known to travelers; they therefore were well apprised of the consequence, should they not reach the haven of rest in time. It is highly probable that many persons had to suffer on account of their negligence. In traveling upon the high way, we meet with a great many objects, and if the traveler will gaze upon these objects, if he will suffer them to engross his attention to such a degree, as to

delay his journey, and therefore put it out of his power to reach the haven of rest in time—he justly deserves the suffering which will follow his negligence. Reader, is it not to be feared that the above is very applicable to many who have set out for the haven of eternal rest, instead of strictly attending to their high calling? They become luke warm, and thus suffer their minds to be too much exercised, and their attentions and affections too much engrossed with worldly matters—with the things of time and sense—and their golden moments still passing rapidly by, and the period fast approaching, when the Master of the house shall rise and shut the door. O, shall I, who had, and have made a fair start for the heavenly Canaan, fall in the wilderness of sin! Shall I appear with that class who shall come after the door is closed, and be denied admittance! O, what anguish and distress of soul, will follow the disappointment of the foolish Virgins! And upon the other hand, what felicity will be enjoyed by those that shall be within!

RELIGIOUS ANECDOTES.

An Awful Judgment.

MELANCTHON records the following account of God's righteous judgment on a company of profane wretches, who in a tragedy, intended to represent the death of Christ on the cross: "He that acted the soldier's part, instead of piercing with his spear a bladder full of blood hid under the garment of him who was upon the cross, wounded him to death; he, falling from the cross, killed him who acted the part of a woman weeping under it; the brother of him who was slain slew the murderer, and for slaying him was hanged by order of justice. Thus did the vengeance of God speedily overtake them, and they were all hung in chains for a warning to all that should dare to trifle with a great and jealous God."

HEB., x., 30, 31.—We know him that hath said, Vengeance belougeth

unto me, I will recompense, saith the Lord. It is a fearful thing to fall into the hands of the living God.

A Dream of Heaven.

At a Wesleyan missionary meeting a few years since, the Rev. Henry Townley said, that a very pious person once affirmed to him that on the previous night he had the following dream: He dreamed that he had died and arrived at the gates of heaven.—When he applied to the holy watchmen to admit him within the sacred walls, they inquired, “Whom do you want?” He replied that he had belonged to the Independents, and wished to join them in that place. “There are no such people here!” was the answer that he got. “Well,” said he, “I have had some connection with the Baptists; may I join them?” “We don’t know any of that name,” replied the heavenly watchmen. It was in vain that he asked for churchmen—they had never heard of such a term; there were not even any Wesleyans there. He was just going away in despair, when as a last resource, he said, “But I am a *Christian*.” At this word the gate of bliss flew open, and he was received as a welcome guest.

EPHES. iv., 4—6.—There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ Jesus.—Gallations, iii., 28.

“Godliness with Contentment.”

LADY HUNTINGTON states in one of her letters that a Christian minister had often expressed a desire to understand the meaning of our Lord’s words in the Sermon on the Mount, blessed are the meek for they shall inherit the earth.” But he remained unsatisfied as to its meaning, till one morning having taken a walk of some considerable distance, he was surprised on approaching a very poor cottage, to hear the voice of praise. He drew nearer, and looking in at the window, he saw a woman in the most wretched state of poverty that he ever beheld. She had on a little stool before her a piece of black bread and a cup of cold water: and with her hands and eyes lifted up to heaven, as in a rapture of praise, uttered these words, “*What! all this, and Jesus Christ too! What! all this, and Jesus Christ too!*”

1 TIM., vi., 6—8.—Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we carry nothing out of it. And having food and raiment, let us be therewith content.

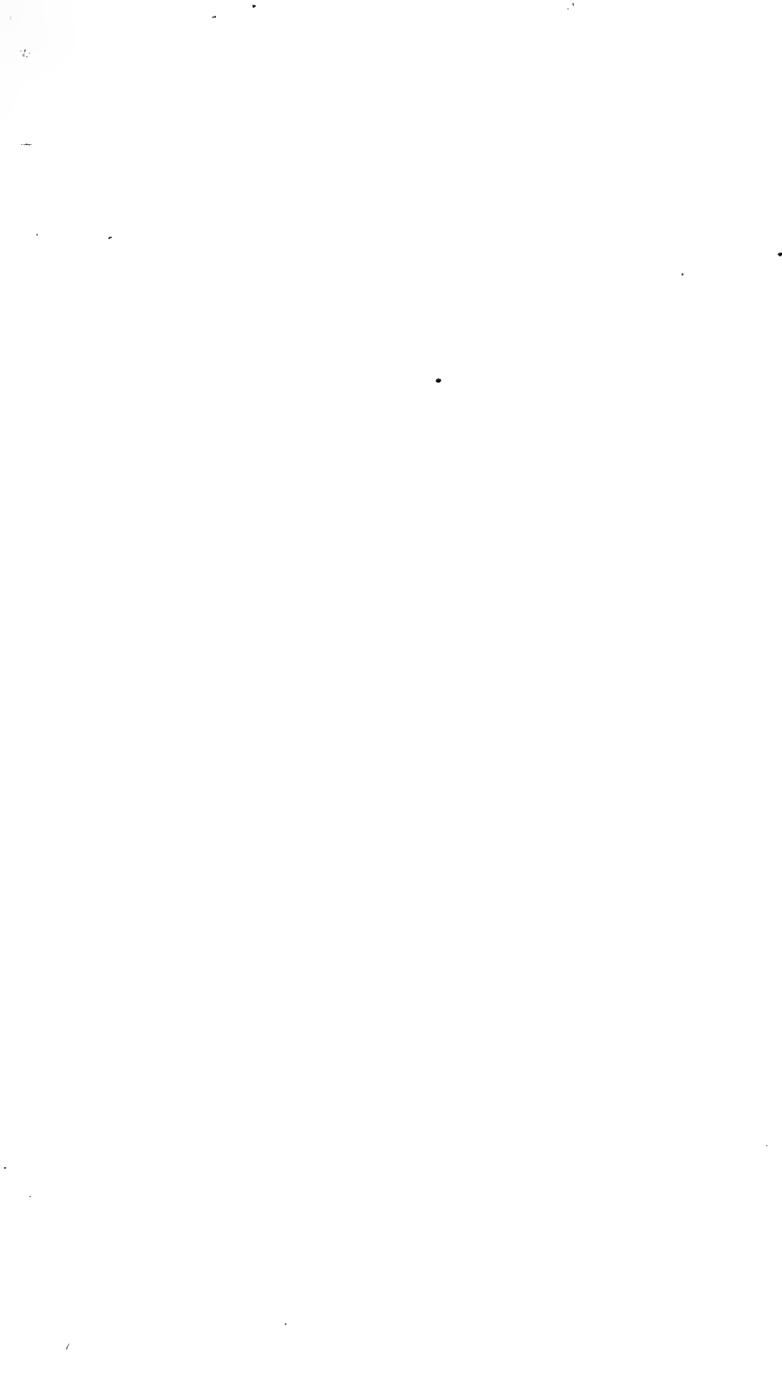
The Christian Warfare.

AMONG the prisoners taken captive, at the battle of Waterloo, there was a Highland piper. Napoleon struck with his mountain

dress and sinewy limbs, asked him to play on his instrument, which is said to have been used with great skill in the glens and mountains of Scotland. "Play a pibroch," said the stranger, and the Highlander played it. "Play a march;" it was done. "Play a retreat." "Na, na," said the Highlander, "*I never learned to play a retreat!*" No RETREAT! should be the motto emblazoned on the standard of every Christian warrior, as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

In a dreadful encounter between the French and the Russians, in which more than fifty thousand perished, both parties claimed the victory. What then has the historian to do? He will doubtless inquire, *Who kept the field?* And as these were the French, and the Russians withdrew, the former will be declared the victors. So of the Christian warrior; it is the keeping of the field to the last, "resisting steadfast in the faith," till all the adversaries are withdrawn, that is to make him more than conqueror through him that loved us.

EPHES., vi., 13—Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.



**This book is under no circumstances to be
taken from the Building**

[illegible]

